

A TRANSFORMATIONAL SERVANT LEADERSHIP
DEVELOPMENT MODEL FOR TRAINING
LEADERS OF MSBC

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ABSTRACT

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The context was Morning Star Baptist Church in Kankakee, Illinois. The problem within the context was the lack of leadership development. The project was formed to address the need to enhance leadership development. A hypothesis was formed to address the problem. The hypothesis was if vision casting and training modules for church leadership were improved then leaders would be more effective in assisting the pastor in implementing vision. To test the hypothesis a transformational-servant leadership training curriculum was developed. This curriculum included leadership training for project participants. Surveys were distributed before and after implementation to measure the results.

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I would like to thank Doctors Mack and Miller for their guidance and encouragement through this process and my Pastor Dr. William H. Curtis for his support. I would also like to thank Morning Star Baptist Church for their participation. Most of all, I want to thank my wife Camille for allowing me the space and time to accomplish my goals.

DEDICATION

This work is dedicated to my children Cayla, Myah, and Nathan. You can and will reach your goals with God's grace and hard work.

INTRODUCTION

The exploration began with the attempt to discover a point of ministry focus (chapter one) between the author and the author's context. During this exploration it became clear this author, though having more than fifteen years of leadership experience, had a conviction that further leadership development was needed to become more effective. It was also discovered the context had developed a culture of tribal leadership in which the pastor served as the sole source of direction within the church. Although, there were clergy leaders developed in the past, they were no longer present within the church and this left the present leadership model in need of modification. It was then hypothesized that vision casting and training modules for church leadership will equip and empower participants to own and assist the pastor in carrying out the church vision.

After forming a hypothesis, the author sought to identify a biblical foundation for the research project (chapter two). Exodus the eighteenth chapter was chosen for further study. This text was chosen because it was not just the story of the founding of the judicial structure of Israel, but a justification for the need of additional leaders to assist in governing a body of believers and, therefore, a biblical foundation for the shared responsibility of leadership. This being the case, the text was systematically studied to discover its meaning. This study yielded fruit. From examining the literary, contextual and historical considerations of Exodus 18:13-27 ten principles of leadership were identified.

1. Yahweh has a vision for how he intends for his people to live in community. Therefore, the pastor serves as the primary visionary of community.
2. Yahweh must be given room to provide perception. This means Yahweh is the One who is to guide the process of selecting additional leaders.
3. Leaders must be trusted to fulfill their assignments going forward if things are going to go smoothly.
4. Leadership is a shared responsibility in which individuals must be given space to lead.
5. Every leader needs a trusted advisor. Jethro served as such for Moses even if it was only one instance.
6. Leaders must have time to spend with God.
7. Leadership roles must be well-defined. This was produced based upon the lack of definition of roles within the text. It is believed that when leaders have a well-defined role they function with more surety.
8. Leaders must share the vision (spirit) of the primary leader. This principle was derived from the Numbers eleventh chapter narrative. Yahweh instructs Moses to select seventy men to help him lead the people. Yahweh then takes a portion of the spirit Moses has and gives it to the leadership. For research purposes, we can substitute vision for spirit because the principle applies.
9. Leaders must remain faithful to the worship of Yahweh. This is evident from the oracles of Amos and Hosea, who prophesied against the north shortly before its demise at the hands of the Assyrians. Judgment came upon Israel because the leaders did not remain faithful to the covenant of Yahweh and therefore the nation went astray.
10. Maintaining right relationship with humanity or practicing justice is critical for the continued success of the vision given by Yahweh. The historical and social context reveals when the vision is lost or not adhered to, human relationships break down.

In the historical foundations (chapter three), Richard Allen was presented as an example of transformational leadership. The author argued Allen as a transformational leader using Bolsinger's definition of transformational leadership. This was done by analyzing Allen's early years as a slave, conversion to Methodism, his trek toward freedom, the

context of his ministry, and the vision which guided his work with the hope of discovering how he displayed technical competence, relational congruence and adaptive capacity in gaining his freedom.

Allen's leadership within the African American church and community in the formation and function of the Free African Society was also discussed. His involvement in the yellow fever epidemic of Philadelphia in 1793, and the events which led to the founding of Bethel and the African Methodist Episcopal Church further made a case for him as a transformational leader. Thus, he became a leader who had a vision and led his people to the fulfillment of that vision even while facing enormous challenges along the way. This is at the heart of transformational leadership according to the research conducted both theologically and theoretically.

The next task was to engage the theological themes of practical theology and theology of leadership (chapter four). Therefore, the discussion with practical theology began for the purpose of defining how the discipline informs the theological foundation. From this study, it was determined that it would be best to implement the project operating from the foundation of black practical theology. What this specifically means is, the shape of the leadership development curriculum must address the needs within the context as an African American congregation. Based upon its history, present circumstances, and vision for the future, it was concluded that a leadership curriculum must include conflict resolution.

After the subject of practical theology, the author presented a number of approaches to a theology of leadership. A number of theories were studied on how to approach forming a theology of leadership. The research suggested leaders must

understand who they are in Christ and what that means for the transformation of character and as a result it was concluded one of the theological issues at the heart of MSBC was leadership identity.

A second theological issue considered after reflecting upon the research was the role of the Bible or Spirit in shaping the project. From the readings, it became clear the biblical narrative must be carefully and intentionally reflected upon with the context of church in mind. In other words, leadership involves interpretation. Therefore, it was concluded that the approach to leadership development must include an explanation of the role scripture plays in leadership.

A third theological consideration brought to the surface during the study was that power, influence, direction, and identity in leadership comes from God (Father, Son, Spirit). Leaders must be able to process this both theologically and practically, which implies a leadership development model must also include discussion on how God acts in, through and on behalf of leadership.

Lastly, one of the key aspects to shaping the theological foundation was engaging current leadership theory. The author presented several models of leadership development and transformational leadership theory and reacted to the findings.

The study revealed that a transformational leadership is best suited to change organizational culture because it is the aim of the theory and the project (chapter five). It was also discovered that transformational leadership concepts mirror charismatic, servant, and transactional leadership theories. Upon further study, it became clear that servant leadership principles needed to be infused with the those of transformational

leadership because of its biblical roots. Therefore, the model was adjusted as a transformational servant model.

Time is a critical component of any leadership development model. When it comes to transformational servant leadership development, the literature suggests the finite time constraints of the study may prohibit a truly transformational model from being designed and implemented. Therefore, it may be necessary to narrow the scope of the study to a specific populace of the context.

In summary, the foundational research (chapter six) revealed ten principles of leadership based upon the biblical text. Also, practical examples were identified of how transformational leadership functions through the life of Richard Allen. Thirdly, three theological considerations for shaping the project was identified along with six servant leadership principles. We then shaped five modules based upon the research. The modules in covered topics such as: biblical principles of leadership, theological principles of leadership, practical considerations for leadership (two parts) and a presentation on how all of this fed into vision for the church. The surveys were conducted, data was collected and the results were presented.

CHAPTER ONE

MINISTRY FOCUS

Our first task was to begin the process of developing a theme and hypothesis upon which the Doctor of Ministry (D. Min) project would be built. To accomplish this task, we first reviewed the context in which the project took place. As a result, we sought to present and analyze the pertinent information in shaping the formation, theme, and hypothesis. Secondly, we reviewed the relevant interests, skills and experiences of the author to further develop the aim of this chapter. We then sought to uncover and discuss the common points between the context and the author's skills and experiences, to determine how they converged in an effort to meet the final goal of forming a theme and hypothesis. Lastly, after proposing a theme and hypothesis we presented methods of implementation in order to begin the process of shaping a workable Doctor of Ministry project.

Context

For the purposes of presenting and analyzing the ministry context, a contextual analysis was performed. The findings yielded the following information. Morning Star Missionary Baptist Church has an active membership of approximately 350. The vast majority of the membership are African Americans (AA) natives of the city, and live within an eight-mile radius of the facilities. The church does not currently have an

accurate membership database containing all of the demographic variables. A guestimate based upon a scan of the active church role by the Membership Clerk, who is familiar with almost every name, yields the following rough estimates. Membership over the age of sixty-five is approximately 30% of the population. Those between the ages of twenty-five and sixty-four make up approximately 60% of the membership. While those under the age of twenty-five are 10% of congregants.

While researching the statistics for the city of Kankakee, it was discovered that 11.8% of the population in 2010 was over the age of sixty-five. Projection estimates for 2015 for sixty-five and over, were 13.5%,¹ which suggests the main bulk of the population 88.2%, were under the age of sixty-five in 2010. According to 2015 projections these statistics should not have changed much. If the guestimates are reliable, the church is roughly 18% lower in make-up than the city for those under the age of sixty-five and about 17% higher in make-up than the city for those over the age of sixty-five. Even still, the church and city are largely youthful.

The city fell well below state and national percentages in the area of higher education. The American Community Survey Estimates for years 2011-2015 reported only 12.2% of city residents, twenty-five years of age and older, had attained a bachelor's degree or higher.² Of the city residents with a bachelor's degree or higher, 7.5% were AA, 17.1% were white, and 4.6% were projected to be Hispanic or Latino.³ These

¹ United States Census Bureau, "Quick Facts," 2010, accessed November 13, 2017, <https://www.census.gov/quickfacts/fact/table/kankakeecityillinois,kankakeecountyillinois/PST045216>.

² United States Census Bureau, "Quick Facts," accessed November 10, 2017, <https://www.census.gov/quickfacts/fact/table/kankakeecityillinois,kankakeecountyillinois/PST045216#qf-headnote-b>.

³ United States Census Bureau, "American Community Services Projections 2011-2015," 2010, accessed November 10, 2017, <https://factfinder.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=CF>.

education levels may have been reflected in the income and poverty levels. The per capita income for the city of Kankakee was \$16,459 with a median household income of \$32,402. This yielded a poverty percentage of 33.6% within the city.⁴ In 2015, Kankakee School District 111 report card designated 81.4% of their students as low-income, which was significantly higher than the state percentage of 54.2.

The economic and educational demographics presented above focus a clearer picture when employment statistics are considered. For example, from 2011 to 2016 the fastest growing occupations in Kankakee County were: production workers, office clerks, registered nurses, and heavy and tractor-trailer truck drivers. Of these four, registered nurses and tractor-trailer drivers offered a wage of over \$15 an hour.⁵ Out of twenty of the largest occupations within the county, a total of six have a wage higher than \$15 an hour.⁶ Two of these occupations, heavy and tractor-trailer truck driver and first line supervisors of retail sales workers, require, at minimum, a postsecondary non-degree. Registered nurses, elementary school teachers, and general operations managers require a bachelor's degree. Postsecondary teachers require a doctoral or professional degree. This data suggests the majority of county residents are ineligible for the most plentiful and highest paying occupations in the county. It also suggests fourteen of the largest occupations within the county are paying at an hourly rate of less than \$15, which could be a contributing factor to the poverty levels within the county and city.

⁴ United States Census Bureau, "Quick Facts," accessed November 10, 2017, <https://www.census.gov/quickfacts/fact/table/kankakeecityillinois,kankakeecountyillinois/PST045216#qf-headnote-b>.

⁵ Grundy Livingston Kankakee Workforce Board, "Kankakee County Labor Market Analysis," 2016, accessed November 7, 2017, http://www.glkworkforceboard.com/media/1080/02_kankakee_county.pdf.

⁶ Grundy Livingston Kankakee Workforce Board, "Kankakee County Labor Market Analysis," accessed November 7, 2017, http://www.glkworkforceboard.com/media/1080/02_kankakee_county.pdf.

If the demographic information above is an accurate reflection of the county and more specifically, the city of Kankakee, Morning Star Baptist Church could be a microcosm of the presented statistics. Unfortunately, since hard statistics are unavailable for Morning Star, it is difficult to prove this possibility true or false. A best guess, would posit the age, income and education percentages within the membership are comparable to the numbers for the city of Kankakee. This would suggest the majority of the congregation earns less than \$15 an hour, does not have a college degree, and is under the age of sixty-five. If the income and education statistics stated above are consistently represented within the church, financial concerns such as budgeting, credit, and wealth building are most likely areas of concern as well. These areas of financial literacy may be contributing factors affecting the amount of contributions each household makes to the church.

Social observations of Morning Star currently present issues of unforgiveness and damaged relationships resulting from a difficult transition of pastoral leadership which was absent of reconciliatory measures. This dynamic has made managing the various personalities and politics of the church complicated. Biblical ignorance, an absence of leadership training, and a lack of long and short-range planning, both programmatically and financially, could be products of the majority of the church not having a college education or graduate education. These factors could be the reason why much of the burden of leadership, even in the smallest details, falls upon the pastor. These issues may also present the largest obstacles to the spiritual depth, social health, and numerical growth of the church. At present, these issues are most problematic within the church and

must be addressed to move towards tackling the more systemic problems of poverty and education.

Potential remedies to address issues specific to the church were also suggested. These ideas included, a leadership training tract which may prove effective in equipping present and potential leaders with the skills and biblical knowledge necessary to effectively budget, lead, plan ministry programs, reach the unchurched, and resolve conflict within the church. This kind of training may prove invaluable in assisting the pastor towards implementing a new vision for the church. Therefore, developing a strong leadership base needs to be the aim of this inquiry.

Ministry Journey

Writing the spiritual autobiography, also assisted in providing information about the author pertinent to this project. The experienced gained from working a wide variety of jobs taught this author the fields of customer service, warehouse distribution, direct sales, data management, and public works. These different fields were critical in learning how to interact and communicate with an array of people from various walks of life and belief systems. With such an array of different people, the author had to learn the art of listening to others and asking the right questions in order to develop a truer understanding of the perspective of the speaker. Patience and wisdom also needed to be developed and became invaluable tools for survival in the messy life of church. Subsequently, an appreciation for various interpretations of life and the church was formed as a result of these interactions. These experiences were critical in learning to manage the multiple

personalities and relationships within ministry. More importantly, skills in discovering the sources of interpersonal conflict were initially formed.

The first eight years of the ministry journey were bathed in the waters of education. It was a time of great transition. Marriage, the birth of two children, first exposure to full-time ministry, and the first pastorate all took place while matriculating through school. These early years of ministry and pastoral work were a wake-up call. People within the church acted just like, and in some ways worse, than the people outside of the church. Some of the meanest people encountered along the way were within the walls of the church! It was difficult to ascertain why people had such a difficult time working together and respecting one another. The interpersonal issues experienced along the way caused some second-guessing and frustration due to feelings of being ill-equipped for, and overwhelmed by, the conflict encountered in each context. Grace, truly brought us through.

The introduction to full-time ministry, was in serving as Assistant to the Pastor at a mega church. With no background in church or leadership, the slow development of skills for conflict resolution, moderating meetings, programming ministry and leading small groups were forged in the fire of ministry. Preaching and teaching took a back seat to the every-day functions of an active mega ministry. Regular duties included organizing and providing leadership to various ministries: four usher boards, an altar guild, new minister training, nurses' ministry, sign language ministry, wedding ministry, young adult ministry and singles' ministry all fell under my watch. This required meetings at least once a month with each of the ministries. These meetings were the proving and honing grounds of leadership as a number of contrary personalities and ministry challenges were

always present. It seemed as though the people looked for ways to cause difficulty.

Managing the ten or more associate ministers at the time was also challenging. Part of the author's duties and responsibilities were to assist in their training for worship leading, sick and death visitations, as well as being an instructor in their developmental classes. This was challenging due to the author's inexperience at the time. What complicated matters was the absence of a formal process for their development. The associates were, to learn as we learned, by watching. This was the pastor's approach modeled after Jesus' method discipling the twelve. One is to learn by being with the mentor, watching, asking questions and subsequently being sent. This was somewhat effective for worship leading and sick visitation, however it was not adequate for a broader spectrum of leadership development. We also discovered this approach was not effective for all learning styles. Many simply did not catch what was being taught.

Much of the ministerial responsibilities held true in every pastoral assignment, but the added weight of higher level administrative and business acumen needed to be learned quickly. Everything from managing payrolls to building maintenance and fund-raising for large purchases became trial and error adventures during the pastoral journey. This was part of making the transition from a mega church to small churches. What were simple decisions to produce growth and change in the mega church environment became politically laborious tasks, interpreted as attacks upon the church culture. People threatened to leave one church because of talk of adding drums to the worship service. The smaller churches were, homogeneous, interconnected families, which have known one another for decades. As a result of these long-standing relationships, the interpersonal

conflict among the three churches I have pastored, served as an obstacle to fostering unity, and the trust necessary to begin transformational work.

Each church was heavily inward focused. Much of the calendar year focused on annual days, and programs which fed the wants of the people and buttressed the culture of the congregation. There was no focus on community outreach or development even though the obvious signs of blight, underperforming schools, crime, and poverty were present within the communities in which they were housed. By the time of the completion of graduate level coursework, the basic skills needed to address the issues within the first two pastorates was present, but the desire, patience and trust for the people was not. Upon reflection, it was the author's immaturity which was the true issue of the first nine years of pastoral work.

Undergraduate work was completed at Geneva College. Though it took thirteen years to complete a four-year degree, the exposure along the way proved critical in shaping the ministry journey. Due to the undecided and unfocused nature of the undergraduate odyssey, a wide array of topics was studied. Everything from medical French translation, to existentialism, and stage crafting were part of the academic journey. The exposure stretched the author in many ways by the time the call of God was discerned. The decision for a non-traditional trek to focus on Community Ministry then ensued.

The curriculum at Geneva addressed topics such as conflict within ministry, developing vision, mission and values, analyzing and addressing areas of potential improvement within a context, and basic skills in formulating grant proposals for not for profit ministry. The aim of the program was to produce an Applied Summary Project in

which a problem or question within the researcher's ministry was described, studied and addressed with recommendations. The project focused on the involvement or perceived lack thereof, of young adults within the "Big Baptist Church." A hypothesis was presented, current readings on the topic were consulted, surveys were produced, and data was collected and analyzed. Subsequently, a research paper was presented for final grade, bound and placed in the school's archives. Based upon the findings, changes were made to the ways in which young adult events were programmed in order to facilitate greater involvement. This work laid the foundation for equipping this researcher to analyze a ministry context, conduct a study, and offer solutions.

Graduate work, initiated a period for theological thought development. In addition to this, the study Greek, exegesis and the practice of homiletics were invaluable in improving preaching and teaching skills. The author was challenged to preach without notes and explore different mediums to aid in communicating the gospel. The coursework forced one to grapple with, and thoughtfully articulate one's faith and the ground upon which that faith was laid. Exposure to authors such as Ronald Peters, Miguel De La Torre, Stanley Hauerwas, Paul Tillich, Martin Luther King, Jr., Howard Thurman, and Dietrich Bonhoeffer as well as others, proved helpful in reflections on ministry and the role of the church within society. There was a focus on Urban Ministry which addressed the role of the church in an urban, and to a lesser extent, the rural context. As a result of these readings, a passion for changing the culture of church was formed. The author was challenged to question what the church does, why she does it, and if it is effective for personal and societal transformation. The passion birthed a desire to do more than "have church" and as a result preaching and teaching series were conducted in attempt to

transform the thinking of the church about her role in society. Over the years, it has become clear that teaching and preaching about transformative ministry and spirituality is not enough. Opportunities must be created and leaders need to be trained in order to facilitate transformation. The pastor cannot accomplish such a task on his or her own. Leaders must be raised up to assist in the adventure.

Synergy

Upon a closer inspection of the contextual data and ministry journey of this author, a closer fit seems to jump off the pages. If the education statistics among AA's within the city holds consistent within the church, it suggests less than 10% of those over the age of twenty-five have attained a bachelor's degree or higher. If this is the case, much of the church leadership within the city, including clergy, are without at least a bachelor's degree. This would then suggest church leadership lacks the instructional exposure necessary to be agents of transformational leadership. This would account for the observations noted above as a lack of biblical knowledge and the need for thoughtful, systematic, leadership development within the author's church. A natural response would be to encourage church leadership across the city to enroll in higher education. Yet with a median household income of less than \$33,000 and an apparent lack of financial means, this may prove it difficult for individuals to fund higher education. Even with this, the experience of this author has been that higher education does not necessarily prepare one to lead in a transformational way. It was the combination of education and the crucible of leadership which shaped within this author some of the skills necessary to lead more effectively. As a result of education, the author has learned how to study, survey and

analyze a ministry context to offer solutions to pressing ministry concerns. From ministry experience, the author has learned to preach, teach, and effectively negotiate church conflict. The difficulty had been making headway through the messy learning curve of leadership within each ministry context.

The first ministry assignment was trial by fire. There was no formal leadership training. Learning took place by observing and thus imitating the ways of the pastor. This did not work in all circumstances. The saving grace was the tremendous respect and report developed with the people. Being accessible was the key to healthy communication. This did not fix the interpersonal problems among the people but it made the job easier. By the time the undergraduate work was complete, the first pastorate opened up and the skills learned during the work were not fully implemented in the first ministry context. Though the foundational skills for transformative leadership were sharpened within the undergraduate program; time, immaturity and inexperience prevented the author from implementing a systematically planned leadership training program within the first pastorate. Work within a graduate program was already underway and continued through the three-year stint.

The second pastorate ensued shortly after graduation and the transition was rough. The conflict encountered during the first three years discouraged the author tremendously. He gave up trying to implement strategic leadership development training with the leadership. The author went into survival mode and simply did what made the people happy until an exodus was presented. With the current ministry context presenting some of the same interpersonal issues and leadership challenges as the author's past experiences, it appears now is the time to formulate a leadership development program.

Such a program would be beneficial to the author and the ministry context. If this is the road we are going to take, before we can articulate a hypothesis, it would be useful to determine the potential participants. To accomplish this task, we must again turn to the ministry context.

Morning Star is comprised of four offices of leadership: pastor, associate ministers, deacons, and ministry leaders. Each office of leadership has its own duties and responsibilities outlined in either the constitution and by-laws and or a specific position description. The pastor serves as ex-officio and chief executive officer of the church. The authority and decision making, rests within this office as much of the congregation views this office as the spiritual father of the church.

Associate ministers serve at the pleasure of the pastor and may or may not be compensated for their respective duties. For example, the Minister of Music is a paid staff position, but the position of Superintendent of Sunday School, though held by an ordained minister, is not. No matter the role, if the associate minister holds a title they have defined duties and responsibilities which places them in a leadership role. Even if they do not hold a title, within the AA church, anyone who sits in the pulpit is considered a leader of some sort.

Deacons are the third leadership office within the church and serve as a type of executive board. Primarily, they function in ministering to the spiritual and physical needs of the congregation but they may also vote on decisions proposed by the pastor if the decision does not require a church vote. Generally, deacons support and in some situations, provide as performance reviewers for the pastor.

The fourth office of leadership are the ministry leaders and teachers. These are persons who directly lead the ministries of the church. They are usually willing members of a ministry charged to manage the functions of the ministry and report to the pastor. Of all the offices of leadership, these persons typically have the least amount of training for the offices they hold even though they may have held significant positions outside of the church. Criteria for selection is usually the person who has been with the church the longest, appointment by the pastor, or the person willing to take the lead when no one else will.

Of these various offices of leadership, the author is most familiar with the roles of pastor and associate or staff minister. Throughout the ministry journey, this author has regularly felt the need for more personal development in leadership. In hindsight, formal leadership development at the onset ministry employment or as part of the preparation for licensure may have been of tremendous benefit to all parties involved. The competency or lack thereof of the ministerial staff can either alleviate or cause great amounts of stress for the pastor and congregation. It is also the opinion of this author that associate ministers who are properly trained for leadership would be more effective in assisting pastors in leading and developing ministries, conducting meetings, casting vision, staying on mission, budgeting, managing conflict and growing the membership both spiritually and numerically. Without proper research this opinion is challenging to quantify, yet it leads us closer towards forming an educated guess and theme.

Before we make this attempt we must consider if the remaining offices of leadership could benefit from leadership training. The experience of the author stated above certainly lends one to conclude both deacons and ministry leaders could benefit

from some form of leadership training before entering their respective offices. Many of the topics listed for associate ministers would also prove relevant for prospective deacons and ministry leaders because all have to face similar challenges in leading groups of people. Therefore, it would seem logical to include prospects for the offices of associate minister, deacon, and ministry leaders in a leadership development program in addition to training specific to their respective offices.

Conclusion

This synergy chapter was intended to review the context in which the Doctor of Ministry project will take place in order to highlight and analyze the information pertinent to shaping a theme and hypothesis. In doing so, we identified the need for education and economic development within the public and ministry context as crucial for the growth and development of the region. Secondly, a review the relevant interests, skills and experiences of the author to further develop the topic of this chapter was conducted. This exercise uncovered a consistent frustration within the author and his context in the area of leadership development. We then sought to uncover and discuss the common points between the contextual analysis and the author's ministry journey. This was done in attempt to reveal a point of convergence within the author and his context. From this it has been determined that a desire for leadership development within the author and his context is the route the project should take. Although this topic does not address the economic concerns of the context, this path is a more centered focus on the passion of the author and the immediate need of the congregation. Our last task was to

form a theme and hypothesis based upon these points of convergence in order to guide development of the doctoral project. To these tasks we shall now turn.

Ultimately, this project seems to be focused upon changing the culture of a ministry context through training its leadership in such a way that they facilitate the transformational process organically. In order to accomplish this aim, the pastor must, not only learn the people and culture of the setting, but must also develop disciples to implement vision, before being truly effective in producing sustainable transformational change within the context. The trick is to do this without alienating the existing leadership, while at the same time, gaining the trust of the entire body as the developmental needs are met. The author has yet to be successful at accomplishing this task. It is his desire to form a strategic approach to be employed to accomplish a sustainable and transformational culture shift within his ministry context. The doctoral project therefore, should be shaped around this theme: a transformational servant leadership model to train leaders to assist the pastor in accomplishing vision. This theme seems to fit the needs within the context as well as the ministry experience and interests of the author.

Our next task is to formulate a working hypothesis to guide the means of implementation of such a project around the theme stated above. Based upon the theme and ultimate aim, a working hypothesis could be as follows. Vision casting and training modules for church leadership will improve the overall quality and effectiveness of leaders to assist the pastor in implementing vision. This hypothesis was formed understanding that to shape a project to solely impact the prospective or new leaders, would be, in this author's opinion, a mistake. A comprehensive and systematic approach

must be employed.⁷ This will prove critical in the effectiveness of the program.

Therefore, we must consider effective means for implementing the project in such a way that the entire church is actively engaged in the process of their own transformation.

In closing, we have now proposed the project theme as: a transformational-servant leadership model for training leaders of MSBC to assist the pastor in accomplishing vision. We have also formulated the following hypothesis: vision casting and training modules for church leadership will improve the leaders' understanding of vision and how to assist the pastor in implementing vision, thus shaping a new culture within the ministry context. Lastly, we have identified several means of implementation, which include: questionnaires, focus groups, and training modules.

⁷ Nancy T. Ammerman et al., *Studying Congregations: A New Handbook* (Nashville, TN: Abingdon Press, 1998).

CHAPTER TWO

BIBLICAL FOUNDATIONS

Through reflection and analysis of the spiritual and professional development, coupled with the present opportunities within Morning Star Baptist Church of Kankakee (MSBC), Illinois, the need for a leadership development mechanism came to light. From this synthesis a study topic of transformational servant leadership development practices for training leaders of MSBC was developed to address the perceived needs within the congregation and this researcher. The end product was to create and implement a training regimen to equip church leaders to be successful in assisting the pastor to shape ministries which support the stated vision of the church. Therefore, this chapter is designed to present a biblical foundation for the exploration of the following thesis: vision casting, and training modules for church leadership will equip and empower participants to own and implement ministry practices to carry out the church vision.

In order to explore the thesis stated above, Exodus 18:13-27 was engaged. The Exodus text was chosen because of its similarities to the context of MSBC. Moses, being the primary leader of Israel during the beginnings of their trek from Egypt, was inundated with the requests, inquiries and disputes of the people. Jethro, seeing the people standing before Moses day and night to be heard, proposed a more effective means of leadership to address the situation. He suggested Moses should select men to stand in his stead to administer decisions in small matters and bring the large issues to Moses. With this,

Moses could then turn more of his attention to communing with Yahweh to receive instruction for leading the people.

The context of MSBC is much like Israel in those early days. Much, if not all, of the burden of decision making and therefore leadership, falls upon the pastor. This being the case, the pastor is inundated with a multiplicity of issues, concerns and requests which must be adjudicated, making it difficult to effectively implement vision in ministry. Therefore, Jethro's advice to Moses seemed to be a suitable solution to begin to address the problem because he gives Moses a principle of leadership which is foundational to the hypothesis. That principle being, the burden of leadership must be shared among capable people who have demonstrated the capacity for using sound judgement and adhering to instruction. This exegetical endeavor sought to lift this principle out of our text as the biblical foundation of our project.

To achieve this end, our study of the Exodus pericope explored issues of translation, as well as the literary, social and historical contexts for the purpose of understanding the text within the wider body of scripture. The text was evaluated to discover any nuances of translation worth consideration for interpretation. Certain words may have multiple meanings or present difficulties in selecting an English equivalent. These kinds of textual considerations could impact our understanding of the text. Secondly, we analyzed the literary context to engage its meaning within the larger narrative of Israel's journey with Yahweh. Jethro's advice was given at a specific time during the journey and to understand why it occurred when it did within the larger narrative is critical for our comprehension and application of the text. Additionally, a study and analysis of the historical considerations was undertaken. The intent of this

study was to ascertain where this story falls within the larger context of human history at the time and how is it significant for our line of study. Next, we explored the social context to discover the relevant societal conditions which may not be obvious to the modern reader. Lastly, concluding statements of this exegetical exploration were offered. The findings on the text and how those findings related to the topic of study were then presented.

Translation of Exodus 18:13-27

The following translation is a compilation of original wording (*italicized*), biblical scholars, and reliable Bible versions. These sources include Alexander, Dozeman, Durham, NET Bible, Owens, and Propp. These sources were selected due to the expertise knowledge of these noted translators and theologians, and shaped a translation which best fit our thesis stated above.

Exodus 18:13-27 states:

The next day Moses sat to *decide* for the people and the people stood waiting for Moses from morning until evening. Moses' father-in-law saw all he was doing for the people, and said, "What is this thing you are doing for the people? Why are you sitting alone with all the people standing before you from morning until evening? Moses replied to his father-in-law, "Because the people come to me to inquire of God. When they have a dispute, they come to me and I *decide* between a man and his neighbor, and I make known the decrees of God and his instructions." Moses' father-in-law said to him, "The thing you are doing is not good. You will wear yourself out, both you and this people with you, for this work is too heavy for you; you are not able to perform it alone. Now listen to my voice and I will give you counsel, and God will be with you. *You be in front of God* and you bring the peoples' issues to God. You will *enlighten* them on the statutes and instructions and make known to them the way in which they must walk and the deeds they are to do. Moreover, *perceive* from among all the people capable men who fear God, trustworthy men who hate bribes, and establish them as *leaders* over thousands, hundreds, fifties, and *leaders* of tens. Let them *decide* for the people *going forward*. Any great issue they will bring to you, but any small matter they will decide themselves. It will be easier for you and they will

bear the burden with you. If you do this thing and God commands you, then you will be able to stand and also all this people will go to their place in peace.” Moses gave heed to the voice of his father-in-law and did all he had said. Moses chose capable men out of all Israel and made them heads over the people, *leaders* of thousands, *leaders* of hundreds, *leaders* of fifties, and *leaders* of tens. They *decided* for the people *going forward*. The hard issues they brought to Moses, but any small issues they *decided* themselves. Then Moses let his father-in-law depart, and he went his way to his own country.¹

Issues of Translation

When considering the text, there are a few matters of translation which rise into the surface for interpretation. The pericope being considered is often thought of as the beginning of Israel’s legal system. The thought is Moses took the traditional position of judge, sitting while the litigants stood before him.² Dozeman argues this is indeed the case as he ties of the presence of *dābār*, in verses fourteen, sixteen through nineteen, twenty-two, twenty-three and twenty-six to his understanding of verse thirteen. For him, the presence of, “*dābār*, meaning a ‘word, thing, matter,’ and, in a more technical sense, “case law,” becomes the central motif.”³ Thus Moses functions as a legal oracle or mediating judge who promulgates the divine statutes and laws.⁴ With this interpretation, the rendering of verse thirteen as Moses sat to judge the people adheres to the central motif. Douglas, Stuart and Propp also agree with this translation. They see Moses functioning as judge in a legal sense and offer no reasons for any other rendering of verse thirteen.

¹ Biblical citations within this document are from the New Revised Standard Version unless stated otherwise.

² D. K. Stuart, *Exodus*, vol. 2 (Nashville, TN: Broadman and Holman Publishers, 2006), 415.

³ T. B. Dozeman, *Commentary on Exodus* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2009), 407.

⁴ Dozeman, *Commentary on Exodus*, 408.

There are others who argue the literal translation of verse thirteen, “Moses sat to judge the people,” though accurate, does not give a full sense of the intent of the text. They suggest a closer reading of the Hebrew presents a different spin on the verse and thus broadens the meaning of the pericope. Cole says, “The title and position of *šōpēṭ*, ‘judge,’ was an old Canaanite one... but seemingly more in the sense of ‘champion, leader’, as in the book of Judges, rather than in a legal sense.”⁵ Commenting on the same, Mafico offers the Hebrew, “term *šōpēṭ* is a participle of the verb *šāpaṭ* which, because it is multifarious in meaning, is translated ‘decide,’ ‘judge,’ ‘rule,’ ‘govern,’ ‘vindicate,’ ‘deliver,’ etc. In the English versions of the Bible, it is uniformly and erroneously translated ‘judge.’”⁶

With the linguistic considerations given above, some biblical scholars have offered alternative readings of the text. Alexander translates verse thirteen preferring to render the Hebrew as “sat to administer justice for the people” because the “literal rendering...is open to misinterpretation.”⁷ Durham concurs, but chooses another variation arguing a better translation of verse thirteen is, “Moses sat to decide cases for the people.”⁸ Each of these translations, though different, start to show Moses functioned as, “the mediator of divine will, but not as lawmaker or as one who dispenses justice by

⁵ R. A. Cole, *Exodus: An Introduction and Commentary*, vol. 2 (Downers Grove, IL: Inter-Varsity Press, 1973), 147.

⁶ T. L. J. Mafico, *Judge, Judging: The Anchor Yale Bible Dictionary*, vol. 3 (New York, NY: Doubleday, 1992), 1104.

⁷ T. Desmond Alexander, *Exodus*, vol. 2, ed. David Baker and Gordon Wenham (London, UK: Inter-Varsity Press, 2017), 344.

⁸ John I. Durham, *Word Biblical Commentary: Exodus*, vol. 3. (Nashville, TN: Thomas Nelson, 1987), 247.

virtue of superior wisdom.”⁹ Furthermore, when taking into account Deuteronomy 1:9-18, a parallel account of Exodus 18:13-27, Motyer provides a similar argument. He proposes the text is not about, “the setting up of lower and higher courts and of a supreme court as such, but of making arrangements whereby the word of God was made available...so that daily life could be ordered according to what the Lord had revealed through Moses.”¹⁰ Thus Moses is not simply a judge, but more so, the chief prophet and teacher, proleptically revealing the decrees of Yahweh before the law is given at Sinai.¹¹ These arguments are compelling enough to translate the phrase in question as “Moses sat to decide for the people.”

Verses fourteen through sixteen present additional considerations worth mentioning as well. Jethro asks Moses to explain what he is doing by having all the people stand before him. Moses explains the people come to him to inquire of God. He is trusted as the one who makes known the instructions of God. These verses have caused some debate around the chronology of events and placement of the pericope within the Exodus narrative. These issues will be evaluated in more detail as the literary considerations are discussed. These issues are mentioned because the debate is fueled by two words translated as “inquire” and “instruction.” As Dozeman and others correctly point out, “Hebrew *lidrōš ’ēlōhîm* means ‘to inquire,’” suggesting Moses receives revelation from God as to how to instruct the people.¹² If Moses is making known to the

⁹ N. M. Sarna, *Exodus* (Philadelphia, PA: Jewish Publication Society, 1991), 100.

¹⁰ A. Motyer, *The Message of Exodus: The Days of Our Pilgrimage* (Nottingham, UK: Inter-Varsity Press, 2005), 170-171.

¹¹ Stuart, *Exodus*, 416.

¹² Dozeman, *Commentary on Exodus*, 407.

people the decrees and instructions of God, is it strictly as an oracle or is it according to the laws given at Sinai?

Propp argues the ‘instructions’ or ‘laws’ to which Moses is referring, are revealed at Sinai in chapters nineteen and following. Due to the fact ‘instructions’ are “plural *tōrōtā(y)w*, (is) no doubt thinking of the Torah as a whole,”¹³ If this is the case, Moses is inquiring of God to help him apply what has already been revealed in the Torah. It also suggests the chapter has been intentionally placed out of sequence for some purpose. Though the argument has its merit and is held by others, this is not necessarily the case. It is plausible Moses is indeed operating as the oracle of God making known his ways before the law is completely given. Stuart would agree with this statement as he says, “by dispensing decrees and laws in advance of Sinai, God was able to continue shaping his people’s thinking in the direction of his eventual covenant relationship with them.”¹⁴ Thus, translating *tōrōtā* as instructions rather than laws gives the sense Moses is not functioning in a strict legal manner as much as he is functioning as chief mediator or prophet. Alexander would agree with this summation as he argues there is no reason to link *tōrōtā* in verses sixteen and twenty-eight with the name Torah.¹⁵ Therefore, it is better to insert ‘inquire’ and ‘instructions’ for the translation because they broaden the implications of the text beyond the introduction of a judicial system.

Verses seventeen through twenty represent the first half of Jethro’s advice to Moses. Within this advice is a difficult phrase presented as, ‘You be in front of God,’

¹³ W. H. C. Propp, *Exodus 1–18: A New Translation with Introduction and Commentary*, vol. 2 (New Haven, CT: Yale University Press, 2008), 626.

¹⁴ Stuart, *Exodus*, 416.

¹⁵ Alexander, *Exodus*, 344.

above. It is a literal rendering of “Hebrew *mûl hā’ēlōhîm*.”¹⁶ This differs from most translations. Propp renders the phrase as, “You, be for the people opposite the Deity.”¹⁷ Dozeman translates the phrase as, “You must be for the people the one facing the God.”¹⁸ Stuart offers, “You must be the people’s representative before God.”¹⁹ Durham presents, “You be for the people an advocate before God.”²⁰ While each of the translators are much more qualified to render an accurate translation of the text, the thought is that a literal translation of the phrase leaves its meaning more ambiguous. This is intentional as it takes the edge off of a legal interpretation of the pericope as a whole.

Another tricky matter of translation is found in verse twenty. We have presented the opening phrase of this verse as, ‘You will enlighten them.’ This phrase was borrowed considered as the best way to convey the meaning of “Hebrew *wēhizhartā* means ‘to warn,’ but also ‘to shine.’”²¹ Alexander translates *wēhizhartā* within the text as, “You must teach them.”²² Durham chose a different route offering, “You make...clear to them.”²³ Both are appropriate but as Dozeman correctly reveals, *wēhizhartā* must be considered in tandem with “Hebrew *dāraš*, to ‘inquire,’” of verse fifteen.²⁴ If there is inquiry of God in the process, one must take this into consideration when translating

¹⁶ Dozeman, *Commentary on Exodus*, 407.

¹⁷ Propp, *Exodus 1–18*, 623.

¹⁸ Dozeman, *Commentary on Exodus*, 406.

¹⁹ Stuart, *Exodus*, 414.

²⁰ Durham, *Word Biblical Commentary*, 247.

²¹ Dozeman, *Commentary on Exodus*, 407.

²² Alexander, *Exodus*, 343.

²³ Durham, *Word Biblical Commentary*, 247.

²⁴ Dozeman, *Commentary on Exodus*, 407.

wēhizhartā because it has such a loaded meaning. Therefore, we have borrowed from Dozeman his wording to convey the spiritual tone of the text.

The second half of Jethro's advice begins with verses twenty-one through twenty-three. He advises Moses on the qualifications of those whom he should chose to assist him and how to deploy them for service. Verse twenty-one contains another difficult phrase to translate into English which we have presented as 'Moreover, perceive from among all the people capable men.' A literal translation of "Hebrew ḥāzâ, perceive," was chosen because 'perceive' points to a need for Yahweh's approval, not only of the process, but the people involved in its execution.²⁵ Verse twenty-two has an original addition (*italicized*) to emphasis the ongoing, future tense of Hebrew. Therefore, it has been translated as, 'Let them decide for the people *going forward*.'

Verses twenty-four through twenty-seven are a basic summary of the actions of Moses in response to his father-in-law's advice. Moses took the advice of his father-in-law, implementing his suggestions exactly as prescribed. Much of this section is translated in a generic way, falling in line with most modern translations. However, there is one variation from the norm. Again, the phrase '*going forward*' was added to verse twenty-six to emphasize an ongoing or incomplete action.

Literary Context

The first seventeen chapters of Exodus tell the story of Yahweh's liberating acts and presents Moses as the unsure, ill-equipped, yet chosen leader of Israel. Chapters nineteen through forty establish Moses as Yahweh's unequivocal man as he presents the law to Israel, mediates on their behalf and continues to perform mighty acts. Chapter

²⁵ Dozeman, *Commentary on Exodus*, 407.

eighteen serves as a gateway within the story. It closes the door on the people's journey out of Egypt and opens the door for the events of Mount Sinai which prepare Israel for relationship with Yahweh, each other, and their neighbors.

When considering the literary context of Exodus 18:13-27, we must approach the text as part of the larger narrative of not only the entire book of Exodus, but the Pentateuch as a unit. To understand Exodus, one must read it within the larger context of the first five books of the Bible as the narrative of Israel's journey to the land promised to Abraham unfolds. Exodus narrates the trek of Israel out of Egypt and gives much of the same presentation of the law and the death of Moses as Deuteronomy. Deuteronomy begins with the retelling of the chosen text but there is no mention of the involvement of Jethro. Coogan offers the absence of Jethro could be due to attributing the judiciary to a non-Israelite.²⁶ Numbers, though containing some of the same elements of our narrative, may or may not reveal a different episode. Yahweh is responding to Moses' cry for help in leading the people as they complain about not having meat to eat. In response, he is instructed to select seventy men who will be given the same spirit as Moses. They are to serve as spiritual assistants to Moses. It is not clear if these are the same men as in Exodus. With this in mind, it is important to engage the work of biblical experts in order to gain a clearer understanding of the literary considerations for the purposes of interpretation. To this end we now turn.

Biblical scholars (Alexander, Durham, Propp, Coogan, et al.) have suggested Exodus 18:13-27 has close ties to Deuteronomy 1:9-11, with the entire chapter linked to Numbers 10:29-32 and 11:4-35. Both the Exodus and Numbers texts have been largely

²⁶ M. D. Coogan, *The Old Testament: A Historical and Literary Introduction to the Hebrew Scriptures* (New York, NY: Oxford University Press, 2006), 107.

attributed to the Elohist source. Dozeman is not convinced of this and makes argument for a “Non-P” source of the text because it lacks P evidence within the story.²⁷ Alexander discusses at length source issues but sticks with E as the source of the text.²⁸ Although the source arguments are compelling, the purpose is not to delve into the source as much as it is the function of the pericope within the narrative. Therefore, the Elohist source will receive credit for authorship as the attention now turns toward the literary function of Exodus eighteen.

The literary function of Exodus eighteen as a whole has brought about considerable debate relative to the chronology of the events within the text and whether or not biblical compilers have intentionally placed the narrative out of sequence for thematic emphasis. Some of the theories will be discussed for the purpose of framing the interpretive approach of the text as the biblical foundation. This discussion has meaning because it moves the reader toward intent of the passage. After a rather lengthy discussion, source and placement, Alexander concludes the intent of the eighteenth chapter is a contrast between “the pre and post-Sinai experiences of the Israelites.”²⁹ He sees no reason for the text to have been out of sequence. Durham argues the function of Exodus eighteen within the larger narrative of Israel is tied to the motif of reunion.³⁰ Moses serves as the unifier of the two sides of Abraham’s line descending from Sarah and Keturah. Thus, the placement of the eighteenth chapter is not chronological but thematic, suggesting the compilers of Exodus intentionally placed the narrative out of

²⁷ Dozeman, *Commentary on Exodus*, 400.

²⁸ Alexander, *Exodus*, 345-348.

²⁹ Alexander, *Exodus*, 348.

³⁰ Durham, *Word Biblical Coommentary*, 240-242.

sequence with the intent of maintaining the motif. If this is the case, the events of Exodus eighteen would have occurred before Israel's departure from Sinai, after the law is given. Propp, on the other hand, sees the text as within sequence offering "the Elohist correlates military (17:8–16) and civil (chap. 18) administration, equally requisite to national security (*šālôm*) in the fullest sense: peace at home and abroad."³¹ Thus, Exodus eighteen serves to function as the initiation of law and order for the purposes of conquering Canaan. Stuart believes, "The placement of this story at this point in the book makes good sense in light of the fact that the Midianites and Amalekites were closely related; the defeat of the Amalekites (17:8–16), followed by the conversion of a Midianite (high?) priest (18:1–12) both demonstrate Yahweh's truth and power and his superiority over false gods and their adherents."³² Jethro, being converted to faith in Yahweh, can now offer reliable advice to Moses as a fellow believer. Therefore, the intent of the chapter is to show the salvific power of Yahweh in the life of a foreigner through his mighty acts of deliverance from Egypt and military conquest of the Amalekites.

All of the arguments above have their merit. Our position is that the events of Exodus eighteen are within sequence. It is perfectly befitting for Jethro to bring Moses' family to him after word has reached him that the people are now safe and at a familiar location. Sinai was the place where Moses initially met Yahweh while he was with Jethro. Sinai then becomes a convenient rendezvous point. After a short break, Moses resumes his duties as Israel's leader with Jethro present. As he views Moses' administration, he sees it is ineffective for such a large contingency of people and offers his advice. Thus, Jethro gives Moses a leadership strategy to serve as a stronger means of

³¹ Propp, *Exodus 1–18*, 634.

³² Stuart, *Exodus*, 402.

administration going forward. This is critical because chapter nineteen starts the revelation process of the law of God for worship and community. Without this process in place it may have become increasingly difficult for Moses to spend time on the mountain receiving the Law of Yahweh.

The text offered above serves as a gateway. This gateway is not simply between the pre and post-Sinai experiences of Israel. Nor does it serve to present the union of the Abrahamic line. It is not only the institution of law and order, but it serves as the first large-scale episode in which Moses begins to share the authority given him by Yahweh. It establishes a principle of leadership which is, one person, no matter how firmly established by Yahweh, can lead alone! There must be others to share the weight. This principle is reiterated in Deuteronomy the first chapter and echoed in Numbers 11:4-35.

Numbers, though different, adds a supportive element to this principle, that being; leaders should possess a kindred spirit of the primary leader. Together, these texts show the transition and growth of Moses as Israel's leader into a more efficient administrator as he shares the responsibility Yahweh has given. Moses was initially the unwilling, ill-equipped, and unsure leader of the people. Jethro's advice empowers Moses to function in his primary roles of prophet and teacher as he continues to come to know Yahweh. This leads to a second principle the text provides. A leader must have uninterrupted time to spend with God while knowing the people are in capable hands. If Moses chose capable leaders the natural question becomes: Why does the golden calf incident take place while Moses is on the mountain with Yahweh? Though none of the authors above mention this in their explanation for placement of the pericope in sequence, it does raise an argument for it being out of sequence. A plausible answer could be, in Moses'

absence, they were subject to Aaron. Since Aaron went along, they went along. We simply do not know how clearly their leadership roles were defined. Jethro's advice stated the leaders were to decide between the people going forward and worship did not fit within the parameters of their mandate. Nevertheless, the placement of the text within the narrative as chronological still holds value.

In summary, the narrative is within chronological order, serving as a gateway passage of transition in the evolution of Moses' leadership. The correlation between Exodus eighteen in relation to Deuteronomy the first chapter and Numbers the tenth and eleventh chapters were considered. Also discussed were the similarities and differences of these texts with Exodus eighteen and concluded that Numbers eleven has a slightly different aim yet provides an additional principle of leadership relative to the topic.

Lastly, the four principles were presented which the literary context reveals. The first being, leadership is a shared responsibility. Second, leaders must be open to sound advisors. Next, leaders must have time to spend with God. Finally, leadership roles must be well-defined.

Before turning the attention toward the social context to discover its significance for the topic, it is important to first engage the historical context of the pericope. This will provide an accurate scene in which to surmise the social conditions under which the text was written. In other words, to accurately determine the social context the reader must first place the text within an accurate historical setting because the date in which the text was written will serve useful in understanding the social issues.

Historical Context

Tradition has attributed authorship of Exodus to Moses. This is most likely not the case. Yet one cannot ignore tradition totally because tradition has also identified Moses with leadership of the exodus from Egypt and the establishment of covenant with Yahweh. This is seen throughout the Old Testament and parts of the New Testament. Jesus is portrayed by his adversaries as teaching against the laws of Moses. Stephen is brought to trial with the same accusations. Even with this long-standing tradition, Exodus reveals no authorship clues that are readily identifiable such as the Pauline letters or the prophetic books state in their openings. Therefore, authorship is hard to determine. Taking these factors into consideration, most scholars would agree much of Exodus was probably written before it was put together in the form we currently have. The truth of the matter is, one simply does not know by whom the text was written. Even with this mystery, much work has been undertaken to present the stylistic tendencies of the author(s). In order to tackle this issue, one must turn to Documentary Hypothesis (DH) to shape a sensible dialogue. The purpose is not to delve deeply into DH however, a brief overview is necessary for understanding the historical and social context of Exodus eighteen.

It has been stated that there has been some debate as to the source of the text. This debate largely leans in the direction of the Elohist (E) source who is usually connected with the use of Elohim as a descriptor of Yahweh. Consensus suggests, “the author of E was thought to have written in the northern kingdom of Israel in the ninth to eighth centuries.”³³ The thought is the E source had a prophetic bent towards Israel’s origins which gave some insight into the northern kingdom at the time of composition. This late

³³ Dozeman, *Commentary on Exodus*, 33.

exilic time period would then suggest the purpose of E was to, “address the condition of those Jews who found themselves in exile.”³⁴ If the time frame is accepted, it suggests, in part, the intent of Exodus was to give Israel a sense of both history and hope in the power of Yahweh to deliver the people from bondage and maintain his worship practices.

Although E is a good choice for authorship of Exodus eighteen, the entire book is another matter. Documentary Hypothesis suggests Exodus is comprised of at least two other sources: Yahwist (J) and Priestly (P). Each source is identified by certain stylistic characteristics. For the sake of simplicity, J is described as typically identified with “the religious outlook of the southern kingdom of Judah in the ninth to eighth centuries.”³⁵ One of the general characteristics is the use of Yahweh as the name for God. The Priestly source is usually connected to genealogies and matters of worship or “priestly” duties and descriptions. Dozeman offers, “The P source reflects the social and religious changes of Israel during and after the exile, as a province under Persian rule.”³⁶

Of course, this brief description does not contain all of the signs of each source but the above serve as general descriptors for each.³⁷ What can be drawn from this approach pertaining to the script of Exodus is, each source is woven together intentionally to convey a narrative with a specific purpose. That purpose being to reveal the activity of Yahweh in keeping his promise to Abraham. Yahweh is depicted as the God who is the source of the people’s identity, freedom, inheritance and law. In short, Exodus narrates Yahweh’s deliverance of Israel from Egyptian slavery to settling the land

³⁴ Alexander, *Exodus*, 11.

³⁵ Dozeman, *Commentary on Exodus*, 33.

³⁶ Dozeman, *Commentary on Exodus*, 35.

³⁷ Coogan, *The Old Testament*, 25-27.

of Canaan. Therefore, Exodus as part of the Pentateuch, is both an epic narrative and salvation history which serves to reveal covenant law established by Yahweh through Moses.

The dates of Israel's movement from Egypt and the composition of Exodus are intricate discussions. Scholars have widely accepted the date of the Exodus to the thirteenth century BCE partly because of a victory stele attributed to Pharaoh Merneptah (1213-1203 BCE) son of Ramesses II.³⁸ This stele references Israel as being established in the land of Canaan by 1208 BCE. If the forty-year wilderness journey is accurate the date of the Exodus would be close to 1248 BCE during the reign of Ramesses II (1279-1213). According to some, this chronology falls in line with the construction of Pi-Ramesses in 1279 BCE and the fall of Canaanite cities around 1230 BCE.³⁹ It is difficult to locate direct archeological evidence for Israel's presence in Egypt during this same time period. However, an Egyptian Papyrus Leiden 348 was discovered reading, "Distribute grain rations to the soldiers and to the '*Apiru* (Hebrew) who transport stones to the great pylon of Rameses."⁴⁰ This same papyrus makes mention of events which occurred in the thirteenth century BCE.

The timeline has recently fallen under scrutiny because of biblical chronology. First Kings 6:1 indicates the fourth year of Solomon's reign was 480 years after the Exodus. "The traditional Western dates for the reign of Solomon are approximately 960–922 BCE, making the fourth year of his reign 956 BCE and the year of the exodus 1436

³⁸ Coogan, *The Old Testament*, 98.

³⁹ Alexander, *Exodus*, 19.

⁴⁰ Dozeman, *Commentary on Exodus*, 29.

BCE.”⁴¹ This earlier date shifts the Exodus under a much different set of circumstances placing, “the Israelite exodus from Egypt under the 18th Dynasty of Egyptian rule, specifically during the reign of Thutmose III (1490–1436 BCE). This date would associate the Israelite exodus with the Amorite migration into the ancient Near East described in Babylonian texts.”⁴²

The above is by no means a complete discussion of the factors which argue for a thirteenth or fifteenth century exodus from Egypt. To introduce more scenarios would simply muddy the waters. The purpose is not to make a case for one date or another but to present what is important for application and interpretation of Exodus eighteen for the chosen topic of study. The reader can glean from the discussion that the narrative was compiled for Israel under a specific set of circumstances with the purpose of presenting Yahweh as the greatest power and ultimate deliverer. These circumstances were most likely an Israel attempting to survive under the domination of the Assyrian empire somewhere between 800-600 BCE. This time period then suggests a particular social context in which the people existed. To this end we shall now turn.

Social Context

The social considerations of the pericope come more into focus after identifying the time of the book’s compilation. Holding to the ninth to eighth century BCE of the northern kingdom timeframe for the Elohist author of the pericope the concurrent Israelite history of the northern kingdom is recorded by D, Amos and Hosea in the biblical texts 2 Kings 14-17, Amos and Hosea. This time period encompasses a great deal

⁴¹ Dozeman, *Commentary on Exodus*, 27.

⁴² Dozeman, *Commentary on Exodus*, 27.

of material, too much to consider in detail. Therefore, a summary of events is provided for the purposes of framing a socio-political context. The first consideration is that of the people as a whole. What was their socio-political climate during the ninth and eighth century BCE? How did this climate shape the various writers as they communicated the salvation history of Israel? Lastly, the socio-political climate influences, the interpretation and application of the text will be taken into consideration. The discussion below shall attempt to answer these questions.

Israel was a united-kingdom under David and Solomon until about 722 BCE. Much of this history is covered by the Deuteronomistic Historians who attribute the fall of the northern kingdom to the failure of Israel's subsequent kings to adhere to the law of Moses.⁴³ The two super-powers outside of Israel are Egypt and the emerging Assyrians. The Assyrians begin to make a major push towards the south after the reign of Solomon leaving the split kingdoms of Israel (Jeroboam 928-907) and Judah (Rehoboam 928-911) caught in the middle of this struggle for dominance. This struggle reaches its height in the late eighth century BCE with the rise of Tiglath-Pileser III (747-727) just after the reign of Jeroboam II (788-747).

Tiglath-Pileser III sacked the northern kingdom, exiled the inhabitants and forced the Israelites into servitude. Samaria, the capitol of the northern kingdom, was subsequently destroyed after a rebellion by one of Tiglath-Pileser's successors, Sargon II in 722. The Israelites were then scattered to cities within the Assyrian empire completely crushing their spirit. These times were riddled with the trials of Israel being seduced to worship other gods as Assyria continued to press their dominance over the region. They had become engulfed in the ways of their captors but a few faithful to Yahweh still

⁴³ Coogan, *The Old Testament*, 287.

remained. During the eighth century BCE the prophetic voices of Isaiah, Jeremiah and Ezekiel began to come into play. These prophets issued oracles against foreign nations and spoke of the future Yahweh intended to provide for his people. The pending destruction of Assyria becomes immanent because of their practices of injustice. These prophets intended to pronounce a message of hope for Israel, as they were inspired to trust in Yahweh, their deliverer.

Amos seems to have entered the scene 750 - 745 BCE, during the reign of Jeroboam II. His oracle against Israel came two years before the great earthquake. The writings of Amos suggest he was aware of the Exodus narrative as references to Israel's journey from Egypt (Amos 2:10; 3:1; 5:25; 9:7). Yahweh is depicted as the one who brought them up from Egypt which ties them to covenant relationship. Amos makes no direct reference to Moses. The focus is on Yahweh the orchestrator of human history.⁴⁴

From the writings of Amos and the historical data, Wolff describes the socio-political context as one in which, "Israel reached the summit of its material power and economic prosperity as well as the apogee of its territorial expansion, comparable only to the era of David and Solomon."⁴⁵ Thus, a time of great prosperity under Jeroboam II was initiated as Israel rested upon their selection as a sort of insurance policy against destruction. Wolff also offers that according to Amos, "Israel did not even have the exclusive rights to exodus. In a powerful and ironic outburst, the prophet boldly equated

⁴⁴ Coogan, *The Old Testament*, 316.

⁴⁵ S. M. Paul and F. M. Cross, *Amos: A Commentary on the Book of Amos* (Minneapolis, MN: Fortress Press, 1991), 1.

Israel's exodus tradition with those of two of her main adversaries, the Philistines and Arameans (9:7).”⁴⁶

Though it was a time of prosperity, it was also one of injustice and general moral depravity. Both the leadership and the people were guilty of breaking Yahweh's covenant. Not even their worship, according to Amos was acceptable. On this topic, Smiths offers, “Israel's moral and spiritual decline, plus the social upheaval brought on by greed, contradicted their accelerated religious activities (sacrifices).”⁴⁷ This can be deduced from the punishments declared against Israel (3:14; 4:4–5; 5:4–5; 5:22–24). That punishment, though not directly state by Amos, was brought to fruition at the hands of the Assyrians.

The prophet Hosea was also a critical voice during the reign of Jeroboam II. The socio-political scene was much like that of Amos described above. However, Hosea's message against the northern kingdom was framed differently than Amos'. He depicted Israel as adulterous and Yahweh as the loving spouse who is willing to forgive the adulterous companion. Utley, when describing Hosea's angle against the northern kingdom, describes the religious atmosphere as one of, “outward religious activity, but very little true faith. The fertility cults of Canaan had been amalgamated into Israel's religion.”⁴⁸ According to Hubbard, Hosea sees Israel's, “theology as wrong—giving credit to the Ba'als for what are gifts of Yahweh, who alone has the power to spark fertility (2:5, 8–9). He brands its sacrifices as futile, offered to the wrong gods in the

⁴⁶ Paul and Cross, *Amos*, 3.

⁴⁷ B. K. Smith and F. S. Page, *Amos, Obadiah, Jonah*, vol. 19B (Nashville, TN: Broadman and Holman Publishers, 1995), 26.

⁴⁸ B. Utley, *Eighth Century Minor Prophets: Amos, Hosea, Jonah, and Micah* (Marshall, TX: Bible Lessons International, 2006), 5.

wrong places for the wrong reasons (4:19; 5:7).”⁴⁹ Hosea’s indictment reaches every level of society in the northern kingdom as he, “denounces its leaders—priest, prophet and king (4:4–5; 5:1).”⁵⁰ Therefore, Hosea pronounced judgment against the northern kingdom for its idol worship.

Hosea made references to Moses, though not by name, as the prophet who brought Israel up from Egypt (Hosea 12:13) indicating his knowledge of the role of Moses as Israel’s initial prophet and the covenant Yahweh established with Israel through him. Wolff suggests Hosea, “considered himself thoroughly allied with other prophets, a link in the chain of Yahweh’s messengers that reached back to Moses (6:5*; 9:7*; 12:11*, 14*).”⁵¹ He goes on to offer, “the reference to Moses as prophet may point to an essential historical connection of eighth century prophecy with the charismatic leaders of Israel’s early years.”⁵² Although, his message does not overtly give validity to the exodus, it does invoke the imagery of the prophetic leadership of Moses as Yahweh’s chosen deliverer.

It is logical to conclude the socio-political and religious context described above could have had an impact on the compiler of the text given the time period of the ninth to eighth century BCE. The socio-political environment of Israel was one of prosperity and moral anarchy. Many of the kings had no sense of the laws of Moses and therefore they lacked faithfulness to the covenant. As a result, the northern kingdom was torn down

⁴⁹ D. A. Hubbard, *Hosea: An Introduction and Commentary*, vol. 24. (Downers Grove, IL: InterVarsity Press, 1989), 29.

⁵⁰ Hubbard, *Hosea*, 30.

⁵¹ H. W. Wolff, *Hosea: A Commentary on the Book of the Prophet Hosea* (Philadelphia, PA: Fortress Press, 1974), xxii.

⁵² Wolff, *Hosea*, 216.

because, according to Amos and Hosea, it was riddled with idol worship, injustice and immorality. Moreover, towards the mid-eighth century, the rising power of Assyria placed them in servitude to foreign power. The people were subsequently scattered to various cities which must have impacted their sense of national pride. They were a people estranged from their God and their land. Their families may have been torn apart and life as they knew it came to a screeching halt. These circumstances must have pushed the writers to search for meaning and solutions to their national dilemma.

As Maxfield rightly observes in his article, *The Evolution of Judaism in the Post Exilic Period*, “The development of religious thought in any period depends upon the development of the conception of God.”⁵³ The writer’s conception of Yahweh and the leadership of Moses was therefore critical in the compiling of the Exodus as salvation history. Returning to the ways Moses initiated, then became central to Israel’s return to right relationship with Yahweh and the end of their exile. Thus, the authors of Exodus, more specifically E, presented Moses in a prophetic light as a way to bring Israel back to its roots in following the statutes of Yahweh. The text then, is part of the larger call to the northern kingdom to return to its roots of establishing leaders who are faithful to the directives of Yahweh. In doing so the socio-political and moral ills which had come upon the people would be alleviated by a merciful Yahweh who requires love and justice among his worshipers to maintain covenant.

⁵³ T. H. W. Maxfield, “The Evolution of Judaism in the Post-Exilic Period: With Special Reference to its Literature,” *Modern Churchman* 24, no. 5-7 (October 1934): 275-294, accessed April 5, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

Conclusion

The intent of this chapter was to present a biblical foundation for the exploration of the following hypothesis: vision casting, and training modules for church leadership will equip and empower participants to own and implement creative ministry practices to assist the Pastor in carrying out the church vision. Exodus 18:13-27 was the pericope chosen as the foundational biblical text for engaging this line of research. Below is a summary of the findings of the various areas of study through which the text was engaged. First, were the translation considerations. Several leading Hebrew scholars and references were consulted as a unique translation of the Exodus 18:13-27 was formulated above. Second, was a discussion of the literary context of the pericope. In this section the text was evaluated within the larger narrative of the Exodus and discussed its literary function. In doing so, two parallel accounts were also raised of the same pericope and gave opinions on how they function in relation to our text. Thirdly, the historical and social contexts of the text were engaged. Although the two topics were presented under different headings, the two are so intricately tied together that it becomes impossible to describe the social setting without studying the history as well. Below is the summary of findings from each section in attempt to make a case for Exodus 18: 13-27 as the biblical justification of the chosen topic.

The study began by exploring various issues of translation of the text. In this a translation was rendered which we represented the broader intent of Hebrew. It was discovered that “Moses sat to judge the people” was too narrow of a translation. As a result of study, verse thirteen was translated as “Moses sat to decide for the people.” After researching Hebrew *tōrōtā*, it was decided to translate it as “instructions” rather

than “laws” because it better conveys Moses functioning as chief mediator or prophet. Verses seventeen through twenty represent the first half of Jethro’s advice to Moses. Within this advice is a difficult phrase presented as, “You be in front of God,” it is the thought that a literal translation of the phrase leaves its meaning more ambiguous. Thus, making the text less legal. Another tricky matter of translation was found in verse twenty. The opening phrase was presented as, “You will enlighten them.” This was done to convey the spiritual tone of the text. Verse twenty-one contained another difficult phrase to translate into English which presented as “Moreover, perceive from among all the people capable men.” Verse twenty-two presented an original addition (*italicized*) to emphasize the ongoing, future tense of Hebrew, translated as, “Let them decide for the people *going forward*.”

All of the translation choices made, were to bring to light the spiritual nature of the text brewing underneath the surface. From studying the language, it became clear this text was not just about instituting a legal system, but something more. The Hebrew conveyed Yahweh was to be active in the entire process Jethro put forward to Moses. Yahweh would be the one working through Moses in decision making, selecting leaders, and in teaching the people. Essentially, everything was initiated by Yahweh. Moses and the leaders then became vessels through which he worked to provide leadership for the people. To put it another way, Yahweh had a vision in mind for how he wanted his people to live in community and it took wise advice for Moses to see.

Why is the study of the language important for the research? From study of the language, the tone of the text was discovered and it was more spiritual than first thought. This gives rise to a few principles the text suggests on leadership. The first being,

Yahweh has a vision for how he intends his people to live in community. This is witnessed by how Moses is functioning among the people in the text. Yahweh communicated with and through Moses for the benefit of the people as they learned to live in community with one another. Moses then became Yahweh's instrument for teaching the people how to live among each other peaceably. This instruction continued with Decalogue and subsequent laws handed down from Yahweh. The same then should apply in other spiritual leadership contexts. Another principle gleaned from the study of the language suggests, Yahweh must be given room to provide perception. Jethro advised Moses to perceive from among the people capable men. This suggests Yahweh is the One who is to guide Moses in this process. It is not a product of human wisdom but divine insight in the selection of additional leaders. Lastly, a study of Hebrew offers another principle; leaders must be trusted to fulfill their assignments going forward if things are going to go smoothly. This was a product of the future tense of verse twenty-two. It suggests the activity of those chosen must occur on a continual basis, therefore trustworthy people were needed to insure consistency.

From engaging the literary context, it was discovered that the pericope must be viewed not only within the larger context of chapter eighteen but also the Exodus narrative as a whole. The narrative serves as a gateway passage of transition in the evolution of Moses' leadership because it presents the first large-scale episode in which Moses began to share the authority given him by Yahweh. It is also one of the first occasions in which a foreigner is not only converted to the faith but also giving what appears to be God inspired advice. Additionally, Numbers the eleventh chapter was

briefly reviewed, which is strikingly similar to the text. It is most likely a different episode but it is relevant for the study on leadership.

From the literary context, additional principles of leadership were developed. The first being, leadership is a shared responsibility. This may seem redundant but it is not. At the heart of this principle is the idea that once leaders are chosen they must be given space to lead. A second principle the study of the literary context suggests is, every leader needs a trusted advisor. Jethro served as such for Moses even if it was only one instance. Yet his advice was invaluable to Moses going forward. This suggests truly wise counsel has longevity. Thirdly, leaders must have time to spend with God. The language of the text suggests Moses would hear from the people before him. He would then seek Yahweh for direction and come back with a decision. This was the process Jethro deemed ineffective. Yet his advice gave Moses more time to spend bringing the people's issues before God. Not only this, but in the wider narrative of Exodus, Moses had to spend time with Yahweh on Mount Sinai for long periods. He needed people he could trust to be in charge while he was "in front of God." Next, leadership roles must be well-defined. This principle is derived from what is not in our literary context. The roles of the selected leaders were to decide cases. What we do not know is the reach of their leadership. How they were to function was not made clear in the narrative. Lastly, leaders must share the vision (spirit) of the primary leader. This principle was derived from the Numbers eleventh chapter narrative. The similarity between the two narratives calls for this addition because the principle is on target. Yahweh instructs Moses to select seventy men to help him lead the people. Yahweh then takes a portion of the spirit Moses has and

gives it to the leadership. For our purposes, we can substitute vision for spirit because the principle applies.

In the discussion of the historical and social contexts under which the text was formed, it was discovered that the pericope is most likely a product of E during the post exilic period. This would date Exodus somewhere during the ninth through eighth centuries BCE. During this period Israel was under indictment by the prophets Amos and Hosea for not adhering to the covenant established through Moses. Although Israel came to experience great wealth within this period, they grew distant from Yahweh. The united kingdom had split. Idol worship, disregard for the oppressed and marginalized, and general immorality permeated the northern kingdom. Israel's elite, kings, and priests ignored the heart of the law and as a result judgment from God was imminent. These were but a few of the historical and socio-political conditions shaping the times in which scholars believe our text was compiled (ninth-eighth century BCE).

As a result of studying the historical and social context under which Exodus eighteen was most likely written, one gleans additional principles for leadership. The first of which being, leadership must remain faithful to the worship of Yahweh. This is evident from the oracles of Amos and Hosea, who prophesied against the north shortly before its demise at the hands of the Assyrians. Judgment came upon Israel because the leaders did not remain faithful to the covenant of Yahweh and therefore the nation went astray. Secondly, maintaining right relationship with humanity or practicing justice is critical for the continued success of the vision given by Yahweh. It was stated above that God had a vision for how he intended his people to live in relationship with him and each other. The historical and social context reveals that when this vision is lost or not adhered

to, human relationships break down. When human relationships break down, justice is not administered and the people cannot go home in peace. It was this end that was at the heart of Jethro's advice to Moses.

In conclusion, an exegetical study of Exodus 18:13-27 has yielded at least ten principles of leadership. The ten principles described above are important for our theme of transformational leadership development in the following ways. The intent of the text was not only to give an account of Israel's history but to possibly influence the transformation of Israel's leadership at the time of compilation. Israel's leadership was morally bankrupt and headed in the wrong direction. Moses was the perfect example to initiate the change the northern kingdom needed. Yet the change could only be implemented as Moses sought direction from Yahweh and enlisted the help of others.

The principles described above are not exhaustive but they serve as a springboard for further study on the subject of transformational leadership development. As Moses' leadership style was transformed by the observance, analysis, and recommendation of Jethro so too can our leadership can be transformed by the same process as we give further study to the principles discovered within the text. For these reasons stated above we feel Exodus 18:13-27 make a strong biblical case for the study of transformational leadership development.

CHAPTER THREE

HISTORICAL FOUNDATIONS

The purpose of study is to explore the theme of transformational servant leadership development model for training leaders of Morning Star Baptist Church. This theme is the product of careful reflection and analysis of the spiritual and professional development of this researcher and in-depth contextual analysis of Morning Star Baptist Church (MSBC) of Kankakee, Illinois. A synthesis of the two produced the theme stated above and a working hypothesis of: vision casting, and training modules for church leadership will equip and empower participants to assist the pastor in carrying out the church vision.

The purpose of this chapter is to present a historical figure of the Christian faith who exemplifies a model of transformational leadership. To achieve this end, it is important to present someone who best represents the context within which the study will take place. With MSBC being a predominately African-American, it is logical to select an African-American, Christian leader who operated within as similar a context as possible. Not only is it important to select an African-American churchman, it is also prudent to locate someone on whom a wealth of reliable information is available. With these criteria in mind, we began to focus on prominent African-American leaders of the late eighteenth through the middle nineteenth centuries (1780-1865). During this timeframe, several significant events occurred within the United States. The push to

abolish slavery was gaining momentum as the transatlantic slave trade in the United States came to an end in 1807. The War of 1812 and the Civil War took place as well. This was a critical period for African-Americans. Both freeman and those in bonds took to the Baptist and Methodist gospel in growing numbers. With the conversion to Christianity increasing, the rise of the black preacher followed as more people became literate. Slaves were slowly becoming former slaves by either purchasing their freedom or escaping their bonds. Free African-Americans began to settle in urban, northern, cities like Philadelphia to carve out a better life for themselves. Under these conditions one leader, came to the forefront during the research. This leader provided both original works and subsequently a number of reliable sources writing of his life and actions. Richard Allen was then chosen as the historical figure for these reasons. Allen conducted much of his ministry in the urban context of Philadelphia, which held a population of 2,489 (2,102 free, 387 slaves) African Americans by 1790.¹

In this exploration, we will engage the writings of Allen as well as secondary resources which present details not contained within his primary works. After doing so Allen's words and actions will be analyzed to make the argument for his stance as a transformational leader. Therefore, this chapter will function from the following hypothesis: Richard Allen employed transformational leadership practices to empower people of African descent to embrace a vision of freedom by establishing an independent African-American denomination.

Before beginning to document Allen's work as an example of transformational leadership it is important to define what is meant by the term. The scope of this chapter

¹ Charles H. Wesley, *Richard Allen: Apostle of Freedom* (Washington, DC: The Associated Press Publishers, 1935), 56.

does not allow for an in-depth study, engaging various authors and their versions of interpretation. However, we do feel it is necessary to consider carefully the criteria for selecting a working definition.

Our aim is to select a definition which best reflects a post-modern view of the topic. Authors such as Northouse and Bass have performed in-depth studies of transformational leadership theory yet, their approach is theoretical and, in our view, more classical in nature. Therefore, we will borrow from Tod Bolsinger, seminary administrator, professor of practical theology at Fuller Theological Seminary and organizational change consultant. His approach to transformational leadership best fits our line of study because it is both practical and post-modern.

In his book, *Canoeing the Mountains: Christian Leadership in Uncharted Territory*, Bolsinger defines transformational leadership as, “the overlapping intersection of three leadership components: technical competence, relational congruence and adaptive capacity.”² Technical competence is described as a leader’s ability to demonstrate competent management skills which serve an organization. Over time, the leader leaves no doubts he or she knows how to handle various situations which arise in the life of the organization. Relational congruence is presented as a leader’s ability to remain consistent with every person they encounter in every situation. It is the demonstrated ability to make wise decisions and promote an environment of health and trust. Adaptive capacity is a leader’s ability to guide a community through their toughest challenges in such a way that growth and sustainability take place.³ To state it more

² Tod Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (Downers Grove, IL: InterVarsity Press, 2015), 53.

³ Bolsinger, *Canoeing the Mountains*, 54-55.

plainly, a transformational leader is one who can, over time, gain the trust of their followers and lead them through change in such a way that growth of the organization and or community takes place. The aim is to present Richard Allen as such a leader and to this end we shall now turn.

History of Leadership

Richard Allen's life was driven by a vision of freedom for he and his African brothers and sisters. This vision was the driving passion behind all of his leadership endeavors. His lifelong quest for freedom was fed by his belief in the ideals upon which the United States of America was founded. He truly believed all men were created equal despite the obvious systems in place which clearly demonstrated otherwise. Even in the face of legal battles, lies and propaganda against him, Allen showed himself to be economically savvy, discerning, calculated and a team-player, all of which are hallmarks of a good leader. These traits were demonstrated early in his life as he learned the skills needed to become a transformational leader.

Allen was born a slave, under the ownership of Benjamin Chew, a prominent lawyer of Philadelphia on February 14, 1760. Chew held high positions, including Attorney General and Chief Justice of the High Court of Errors and Appeals.⁴ During the years spent in his house as a young boy, Allen may have had the seeds of legal maneuvering planted as Chew entertained a number of high standing legal minds within Pennsylvania. Allen quickly discovered the life of bondage was a "bitter pill" as he, his mother, father and siblings were sold to a man named Stokeley of Delaware early in his

⁴ Wesley, *Richard Allen*, 9.

life. Allen described Stokeley as, “what the world called good master.”⁵ Even in this, the bonds of his slavery were still ever-present as his mother, father and three additional children were later sold, due to his master’s financial hardships. Allen, a brother and sister near his age were retained. It appears he lost touch with the rest of his family after this.⁶

At the age of seventeen, Allen accepted Christ as his Savior and as a result joined the Methodist society of Delaware. He demonstrated a fire for Christ in sharing the Gospel with all who would lend an ear. Not wanting to cause his master undue hardship, he and his brother often skipped their Methodist classes to ensure their crops were always well tended. This work ethic convinced Stokeley religion made slaves better laborers, contrary to popular belief. It could have been this strong work ethic and deep faith which opened the door for a series of events that would set Allen and his brother on the path to freedom. At Allen’s request, Stokeley allowed a Methodist preacher into his home to speak on Wednesdays. This continued for several months until Freeborn Garrison preached a message which produced such a conviction upon the heart of Stokeley, he was compelled to offer Allen and his brother terms of their freedom; sixty pounds of gold and silver, or two thousand continental dollars.⁷ After seventeen years of slavery, Allen and his brother purchased their freedom in 1777.⁸

⁵ Richard Allen, *The Life, Experience, and Gospel Labours of the Rt. Rev. Richard Allen* (Philadelphia, PA: Martin and Boston, 1833), 11.

⁶ Carol V. R. George, *Segregated Sabbaths: Richard Allen and the Rise of Independent Black Churches 1760-1840* (New York, NY: Oxford University Press, 1973), 25.

⁷ Allen, *The Life*, 34.

⁸ Welsey, *Richard Allen*, 17.

Upon reflecting on his life, Allen wrote, “I had it often impressed upon my mind that I should one day enjoy my freedom; for slavery is a bitter pill.”⁹ This reflection serves as a window into the motives of his actions under Stokeley’s ownership. His soul desired to be set free just as Israel was set free from the bondage of Egypt. Without rebellion, or escape, or request, Allen realized his vision of freedom for he and his brother. He was truly a product of his era as Raboteau says of Allen, “The rhetoric of individual rights, the spread of Evangelical Christianity, the formation of denominationalism, the gradual abolition of slavery in the North, and increased emancipation in the upper South all influenced the times, the life and the career of Richard Allen.”¹⁰

One may ask: how does the events described above, make a case for Allen as a model of transformational leadership? First of all, it is necessary to revisit the working definition: “transformational leadership lies at the overlapping intersection of three leadership components: technical competence, relational congruence and adaptive capacity.” Described above are the foundational actions of Allen’s technical competence related to his vision of freedom. It would be quite difficult to lead others into freedom if Allen had not first demonstrated he not only knew what it took to gain freedom, but that he also understood the hard road of freedom as an African-American in the North. The actions he took to bring about he and his brother’s freedom demonstrated his budding capacity for leadership as Allen was able to persuade Stokeley to present terms of freedom for he and his brother (his sister’s fate is unmentioned in his autobiography). As

⁹ Allen, *The Life*, 45.

¹⁰ Albert J. Raboteau, *A Fire in the Bones: Reflections on African-American Religious History* (Boston, MA: Beacon Press, 1995), 81.

far as we know, he was able to accomplish this without communicating his desire to be set free. Though he does not express it in his writings, it is reasonable to conclude Allen believed exposing his master to the gospel would one day change his heart about holding slaves. This is not textbook transformational leadership. However, his actions did produce a change of mind and a subsequent change of behavior in Stokeley.

Allen demonstrated relational congruence in his accomplishing his vision of freedom as well. We defined relational congruence as, a leader's ability to be the same person in every relationship, setting, and task. He did this both pre and post-conversion to Christ. Allen had been a trust worthy person before coming to Christ. After his conversion he maintained his integrity and a strong work ethic. Being aware of the rumor, religion made slaves worse, Allen's passion for Christ expressed in his devotion to Methodism compelled he and his brother to go above and beyond in their duties to dispel the myth. This is, at its core, relational congruence in such that he continued to show himself a person of great character which was crucial in him realizing his vision of freedom. If his character had wavered there was a good chance he could have been sold, prolonging his bonds.

Allen's adaptive capacity is more difficult to express in his early years because he did not have an "organization" to help grow and thrive in the face of difficult challenges. One could call the household to which he belonged an organization or community. This community consisted of he, his brother, and the owner's family. Their challenge was the contradiction within the heart of Stokeley about owing slaves and his financial hardship. He could not afford to emancipate his slaves without compensation. This coupled with the desire for Allen and his brother to gain their freedom was indeed a challenge. The

solution they agreed upon satisfied both parties desires and thus, created an environment which improved the lives of all involved when Allen and his brother purchased their freedom. Stokeley's conscience was clear and Allen had his freedom. From this it can be said Allen's actions led to the growth of he, his brother, and owner. In this one can witness the foundational aspects of Allen's adaptive capacity in leadership taking form.

Free African Society, Yellow Fever Epidemic, and the Founding of Bethel

After his emancipation, Allen went to work holding various jobs. He did what he could to earn a living as he maintained his passion for preaching the Gospel and the Methodist faith. The attraction to Methodism was its simplicity and discipline as well as their antislavery stance. Though the Methodists' stance against slavery became passive as they were unwilling to remove members of the society who held slaves, they nonetheless welcomed African-Americans among their ranks and some had great sympathy for their plight. This made room for Allen to gain the affection of, travel with and preach along with prominent Methodists including Benjamin Abbot, Rev. Richard Watcoat, and Bishop Asberry, who desired for Allen to travel with him into "slave countries."¹¹ Allen declined Asberry's offer citing concerns for his personal security and well-being.

At the end of the Civil War in 1783 Allen made his way to New Jersey preaching the Gospel where he could. From there he made his way to Pennsylvania and eventually found himself in Baltimore, preaching and working with his hands all the way through. From Maryland, he made his way back to Pennsylvania, and by 1786 Allen found himself preaching at St. George's Church in Philadelphia. It is while in Philadelphia he "saw a

¹¹ Allen, *The Life*, 100.

large field open in seeking and instructing [his] African brethren.”¹² During his time at St. George’s, Allen met and befriended two persons who would prove invaluable friends and co-laborers, Absalom Jones and Dorus Ginnings. The three would later combine to establish the Free African Society (FAS) in 1787.

The FAS was ultimately the outgrowth of a now infamous incident of racism within St. George’s Church. During a worship service a number of African-Americans, including Jones and Allen were kneeling in prayer when one of the trustees told Jones to move. Jones indicated he and the others would move after prayer but the trustee insisted and threatened to remove him by force. After the prayer, Jones along with all the other African-Americans present, stood as one body and left the church. As a result, Allen became resolute in his growing conviction that people of color needed their own place of worship.

Not quite ready to establish a church, Allen and Jones sought to unify those who had left St. George’s. They felt it necessary to form, “an organization which had for its purpose the development of a beneficial and self-improvement society.”¹³ The Free African Society was intended to be a benevolent, non-denominational society meant to assist in improving the quality of life for African-Americans. They met once a month for this purpose. It was the first black organization founded by blacks on April 12, 1787. The FAS continued to grow over the coming months and with this growth, the vision of freedom within Allen became restless. He wanted to establish a house of worship for African-Americans, yet the majority of the society seemed content to function according to their original intent.

¹² Allen, *The Life*, 112.

¹³ Wesley, *Richard Allen*, 60.

For reasons which are unclear, as Allen made no mention of it in his autobiography, he became distant from the FAS after these events. It appears his focus was upon his vision of establishing a church and since the FAS was not concerned with this at first, he withdrew. Though this may have been the desire of the majority at first, their growing numbers, and subsequent expansion of religious activities (weddings and weekly worship) caused the society to reconsider their previous stance. It became clear the FAS needed their own place of meeting as they were meeting in people's homes and later at the Friends' Free African School House. Therefore, in September of 1790 the FAS decided it would pursue establishing an African Church. If they were going to morph into a church they not only needed to establish a house of worship but also determine their denominational affiliation. It is at this critical juncture, Allen found his way back into the society in 1791.

These events were met with both stiff opposition and sympathetic support from whites of the day. Methodist leaders sought to discourage the formation of an independent African church, but prominent civic leaders such as Benjamin Franklin, Robert Ralston, and Dr. Benjamin Rush supported their plans. With the help of Rush, who wrote their organizing documents, the FAS was well under way to establishing a church. Under these conditions, the leadership of both Absalom Jones and Richard Allen began to shine even brighter. Allen, Jones and two others were commissioned to raise money and find property.

As they took to the task, a yellow fever epidemic broke out in Philadelphia in 1793. While the fever ravaged the city, Mayor Matthew Clarkson asked Allen and Jones for assistance from the African-American community in caring for the sick and burying

the dead. For some reason African-Americans were not as susceptible to the disease as whites. Allen and Jones agreed it was their “duty to do all the good [they] could to [their] suffering fellow mortals.”¹⁴ Together, they led a well-organized effort that assisted the sick and tended to the dead and dying. They secured nurses, aids and those designated with the task of removing and burying the dead, sometimes at their own expense. By their accounts, it was an effective and tragic adventure.

Notwithstanding, the ugly head of racism reared in the wake of these events, through the pen of Matthew Carey, who publicly accused the African-American community of price-gouging whites for their services and stealing from the dead. Allen and Jones took obvious offense to these accusations and put pen to paper. They collaborated to write, *A Narrative of the Proceedings of the Black People During the Late and Awful Calamity in Philadelphia in the Year 1793* to give a full and transparent account of all of their actions. They even included the financials of the official business conducted under their watch. Allen and Jones turned the accusations back upon the white community claiming whites were actually the ones price-gouging at a much higher frequency than blacks. Citing examples and naming names, they answered the claims against them one by one. This written response to the accusations of Carey was a bold move on their part. It showed African-Americans how to appropriately address the continued racism they faced as a people. Their efforts however, did not go without gratitude. Several whites, including Philadelphia’s Mayor, came forward to defend the character and integrity of the many blacks who assisted during the outbreak.

¹⁴ Richard Allen and Absalom Jones, *A Narrative of the Proceedings of the Black People, During the Late Awful Calamity in Philadelphia, in the Year 1793: And a Refutation of Some Censures, Thrown Upon Them in Some Late Publications* (New York, NY: Oshun Publishing, 2012), 52.

With yellow fever epidemic dying down, Allen and Jones were able to turn their attention back to the securing of land for the African Church. Allen was authorized to finalize the deal for a lot, but during the events of the epidemic, the FAS committee settled for a different property. Allen was encouraged to abandon the deal he had negotiated but chose to purchase the land himself. Meanwhile, plans to move forward with the building of a church continued. Society members were split on the topic of denominational affiliation. Some pushed for the Methodist tradition, others the Episcopal Church. Church leaders finally voted to affiliate with the Episcopalian Church. Allen did not agree with this move but as the only black preacher in Philadelphia, Allen was offered the chance to lead the church. He turned it down because he did not want to abandon his commitment to the Methodism. Absalom Jones then became the first African-American Episcopal priest in the United States and took the helm of St. Thomas's Episcopal Church.

This setback did not deter Allen. With the deed to his property in hand, he set his mind towards building a Methodist church. A former blacksmith shop was purchased, moved, and retrofitted as a house of worship. Bishop Asbury preached and consecrated the Bethel church in 1794 and later ordained Allen as a deacon in 1799. On November 3, 1794 Allen, with the help of a special committee, issued a "Declaration of Independence," written in the spirit of that of the United States' declaration against England. This statement was their justification for separating themselves as an independent African Methodist Episcopal Church, which was to be subject to the government Bishops of the Methodist Episcopal Church Bishops. The only exception was to be in the ownership of the church property.

Although the establishment of Bethel was a cause for celebration, Allen's vision for freedom was, in a number of ways just getting under way. Reflecting upon this juncture in his life, Allen wrote their "warfare and troubles now began afresh."¹⁵ The racism they were trying to escape at St. George's would not go away quietly even as blacks began to flock to Bethel. What started as 211 members became 457 by 1803. These events did not sit well with the leadership of the Methodist conference. Even though the Methodist Episcopal Church's official stance was one against slavery, it was obvious there were those who did not accept African-Americans as equals. Though Allen had many positive encounters with a number of white Methodist, those people were not the ones who held office in his conference. The local elders sought to take control of the pulpit and eventually tried to sell Bethel right out from under its membership. The church was put up for auction through the Sheriff's office but Allen won the day as the highest bidder, paying over \$10,000 to buy back his own church!

Since Allen organized Bethel under the Methodist conference it was under the control of the Methodist Episcopal Church. Preachers could be sent by the Elder at St. George's and they indeed tried. In 1807 Elder James Smith tried to take control of Bethel by demanding the keys, books, and banning meetings he did not call. The members refused to comply but when presented with their articles of incorporation they found Smith had every right to do so as Bethel was controlled by the Methodist Church. Fortunately, they sought legal help and were instructed to adopt an amendment to their articles of incorporation which insured they could refuse to accept anyone sent by St. George's through a vote of the church. In the meantime, members of Bethel devised a plan to face unwanted preachers sent into their midst. They, being numerous, would pack

¹⁵ Allen, *The Life*, 202.

the church so tightly with members, the preacher could not make his way to the pulpit. This worked well even as Robert Birch, another Elder, insisted on taking the pulpit of Bethel by force, if necessary. When this did not work, he sued for legal control of Bethel which led to lengthy court proceedings. Finally, after the case was heard by the Pennsylvania Supreme Court, Bethel was solely in the hands of its membership.

As events were unfolding in Philadelphia, African Methodists of Baltimore were experiencing the same treatment. Daniel Coker, leader of the Bethel Church in Baltimore, along with others were contacted by Allen to gather as one body to discuss their options going forward. In April 1816, African Methodists met to, as Allen described in his memoirs, “[take] into consideration their grievances, secure their privileges and promote union and harmony among themselves.” As a result, the delegates from numerous cities and states resolved to “become one body, under the name of the African Methodist Episcopal Church.”¹⁶ After a second vote, Richard Allen became their first Bishop and was consecrated by the laying on of hands by five ordained ministers, one being Absalom Jones. As an independent denomination, the African Methodist Episcopal Church was finally free.

Throughout the events described above Allen remained admirably stubborn toward his vision, yet under the racism he and the Bethelites faced, he never demonized whites nor abandoned his conviction towards Methodist doctrine or structure. He truly believed in its ability to foster community and the effectiveness of its simplistic Gospel in reaching African-Americans. Ironically, it was Allen’s love for Methodism and his hope for peaceful coexistence which actually led to the fresh troubles he faced in founding

¹⁶ Allen, *The Life*, 256.

Bethel. Yet, it was his steady demeanor and demonstrated leadership ability which earned him the office of Bishop of the African Methodist Episcopal Church.

The narrative above does not include the entire history of Richard Allen's leadership legacy. To do so would go well beyond the scope of the task. The aim is to present the case for Allen as a model of transformational leadership. Therefore, it is important to show how the events depicted above demonstrate Allen as such. To this task we shall now turn.

As stated above, transformational leadership is found at the intersection of technical competence, relational congruence and adaptive capacity. This simply means a transformational leader is one who can, over time, gain the trust of their followers and lead them through change in such a way that growth of an organization and or community takes place. The term is used to describe a leader who can, not only communicate a vision, but also to instill in their followers a change of mind followed by a change in behavior. With the end result being a new way of functioning as an organization. Therefore, transformational leaders are able to identify a problem, express a vision to address it, and work among their people towards a resolution which creates a new mode of functioning. Allen accomplished such in the following manner.

As Allen formed the Free African Society, tackled the yellow fever epidemic, founded Bethel and formed the African Methodist Episcopal denomination, he demonstrated the traits transformational leadership. The first of which is technical competence. At its core, technical competence is earned credibility. Credibility in transformational leaders comes through one's ability to demonstrate the management skills necessary to serve the best interests of an organization or group of people.

The FAS was formed to address the financial, educational and spiritual needs of African-Americans in Philadelphia. It did just that even as Allen stepped away from its leadership. The society still showed itself to be true to its aim in providing teaching and assistance to African-Americans. As FAS's aim began to fall back in line with Allen's in the formation of a church, he was called upon and given authority to conduct business on behalf of the organization. This nod of authority by the FAS gave evidence toward their trust in Allen's competence to effectively manage the affairs of the group.

His technical competence was also seen in the eyes of the Philadelphia's Mayor. Being a renowned preacher, leader and activist within the African-American community, he and Absalom Jones were called upon to organize relief efforts for the sick and dying during the yellow fever epidemic. This would not have occurred if Allen had not already demonstrated his ability to effectively manage people and situations. Allen and Jones' written response to the charges against them put on display the efficacy of their leadership as they provided an account of their work for all to see, even including the financial records. Their narrative of their activity clearly displayed the technical competence of both men.

These events were described because they led to the independence of Bethel from the Methodist Episcopal Church in such detail because Allen's actions displayed his technical competence as a church organizer. Though they adamantly left room for the rule of the Methodist Episcopal Church, it was done with the intent of remaining faithful to his convictions about the denomination. This mistake was corrected because Allen knew from his background that a lawyer would find a way to get them through the ordeal. He demonstrated the correct way to combat the racism they faced even when Bethel was

sent to the auction block. Allen's stewardship of his personal finances saved Bethel and further displayed his credibility to lead. Again, being elected Bishop of the AME Church was the result of a number of years of demonstrated technical competence.

Forming the FAS, the yellow fever epidemic, founding Bethel and being consecrated as the first Bishop the AME Church gave proof towards his relational congruence as well. Relational congruence was displayed as he maintained his Methodist values as the FAS rejected his desire to form a Methodist church. Though he withdrew when their differences caused him to feel ineffective in its leadership, he gave himself to the procurement of land and did not obstruct their efforts. In reviewing his memoirs, it is remarkable how he describes the events. He does not mention the differences which led to his withdrawal nor does he cast the society in a negative light. It is clear he wanted to maintain a face of unity. Ultimately, it was Allen's faithfulness to Methodism through the FAS events which showed his relational congruence. He did not abandon his core beliefs and remained loyal to his friend Absalom Jones, who participated in Allen's consecration.

Relational congruence is also displayed in Allen's response to the accusations against the African-American community during the yellow fever epidemic in Philadelphia. Allen addresses the issues his critic raises without demonizing him or whites in general. In doing so, he maintained the respect of not only his community but the white community as well. Allen never forgot the kind heartedness of the whites who were sympathetic to the plight of his community even as some tried to take Bethel from the membership. His aim continued to be empowering African-Americans through the discipline of Methodism to improve their quality of life.

Lastly, is the issue of adaptive capacity. Adaptive capacity is one's ability to not only lead an organization through tremendous challenges but to also cause the organization to thrive as a result of them. Allen was unable to demonstrate adaptive capacity within the FAS. Though the organization continued to exist without him, he was unable to make headway with what became their biggest challenge, denominational affiliation. After they chose to align with a different faith tradition, Allen went his own way.

From its inception, Bethel faced the challenges racism brought. The repeated attempts of St. George's Elders to take charge of the pulpit, the attempted sale of the church property and the court battles which led to the Pennsylvania Supreme Court, were all tremendous challenges through which Bethel thrived. The membership continued to grow at a pace greater than that of white Methodist churches. Even still, the events which led to Bethel's independence laid the foundation for forming the African Methodist Episcopal Church, the ultimate sign of their ability to thrive in the midst of tremendous challenges. In these events, Allen demonstrated adaptive capacity as he helped his organization thrive in the midst of tremendous challenges.

It is interesting to note, Allen makes no mention of his buying Bethel back at auction in his memoirs. This was an amazing display of humility in a man who clearly possessed great pride and conviction in his identity as an African Methodist. Nor does he mention the election of he and Coker as Bishops for the AME church. He simply provides the results of the second vote. His election was due to the overwhelming belief that his leadership, consistency and integrity made him worthy of such an office. This

vote of confidence was the ultimate proof of his display of all three aspects of a transformational leader.

Conclusion

This chapter was designed to aid in the exploration of the theme of transformational leadership development practices for training leaders of Morning Star Baptist Church. To achieve this end, it was necessary to present a historical figure of the Christian faith who exemplified a model of transformational leadership. For these purposes Richard Allen was presented as a such a model. Allen was chosen because of the likeness of his context to the intended context of study. He was an African-American clergyman functioning within an urban, African-American church facing social, economic, and financial challenges. Such is the context in which the project will take place.

After identifying the reasons for selecting Allen, a working definition of transformational leadership was borrowed from Tod Bolsinger. It was defined as, “the overlapping intersection of three leadership components: technical competence, relational congruence and adaptive capacity.”¹⁷ Clarity was given to each of the components of transformation leadership by providing definitions. These definitions became the standard to which Allen was held. The bulk of this chapter was then devoted to presenting the events of his life which best showed Allen’s prowess as a transformational leader.

The study began by giving a brief account of Allen’s early years as a slave, conversion to Methodism, and his trek toward freedom. This was done to present the context of his ministry and the vision of freedom which guided his work. After describing

¹⁷ Bolsinger, *Canoeing the Mountains*, 55.

these events, it was noted how Allen began to show the signs of a transformational leader as he displayed technical competence, relational congruence and adaptive capacity in gaining his freedom. An account of Allen's leadership within the African-American church and community beginning with the formation and function of the Free African Society was provided. The attention was then turned toward his involvement in the yellow fever epidemic of Philadelphia in 1793, describing the events which demonstrated his ability as a transformational leader. Lastly, the events which led to the founding of Bethel and the African Methodist Episcopal Church was presented. Each episode was then analyzed to measure Allen against the definition of a transformational leader.

After using Bolsinger's definition as the measuring stick is the opinion that Richard Allen is a model of transformational leadership. He demonstrated technical competence, relational congruency, and adaptive capacity throughout the events presented above. Thus, he became a leader who had a vision and led his people to the fulfillment of that vision even while facing enormous challenges along the way. He showed African-Americans and those watching they could be free to work, worship and seek a better life for themselves through the discipline of the Methodist faith. He continued in this vain as he wrote and worked to abolish slavery, assisted runaway slaves, supported the colonization of Africa and established numerous efforts designed to improve the quality of life of African-Americans. He died in 1831 before the Emancipation Proclamation of 1865 but his efforts, combined with those of many others, worked to achieve the freedom to which his life was dedicated.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

This journey began by identifying a theme or hypothesis based upon the synergy of the professional and spiritual areas of leadership within the author and the context of MSBC. The hypothesis was the starting point of the investigation, which stated if a transformational leadership model for MSBC was developed it would equip the leadership to assist the pastor accomplishing the vision of the church.

Exodus the eighteenth chapter was explored and the text served as a biblical foundation for shared leadership within a congregation. This text was chosen because it was the one of the first instances in which the Bible gives an account of how leadership responsibilities were shared. Moses, at the counsel of Jethro, identified members of the Israelite community to serve as leaders or judges. Their assignment was to settle the small matters of conflict and question among the people. Any large or difficult concerns were then brought to Moses.

Thirdly, Richard Allen was presented as a historical model of transformational leadership. This presentation highlighted his is ability to organize the African Methodist Episcopal Church and lead within the community by communicating a vision freedom. Specific examples of his leadership were presented and those instances were tied into the definition of transformational leadership borrowed from Bolsinger.

All of the above, moved us toward the next task, which was to engage the main topic of study, leadership. In doing so, answers some relevant questions needed to be discussed. What are the theological themes related to the course of study? What are some of the theological issues related to the topic? How does the study establish the theological foundation which will undergird the project?

To achieve this end, relevant theological themes which impress upon the topic were explored. These themes primarily included: practical theology, and theology of leadership. These themes helped to establish the theological ground upon which the project was built. These themes also allowed us to probe some theological issues of the subject matter. What is at the heart of the leadership issue within MSBC? What role does the Bible or Spirit play in shaping the project? What will be the action taken based upon the careful reflection and study of the problems? These are some of the questions we attempted to answer going forward in researching the theological themes above.

It was noted above the context of the project is a predominantly African American church (MSBC). Since this was the case, it was helpful to consult the writings of African American theologians, such as Dale P. Andrews. Authors such as Andrews were helpful as they provided insight into the unique theological context of the black church. Therefore, his perspective was brought into the discussion of practical theology, leadership and transformational theology.

In conclusion, a synthesis of our exploration of the theological themes covered in this chapter with the aim of establishing a theological foundation for the topic of study was provided. This task was accomplished by answering the questions above as informed

by the research to discover how they inform the course of action going forward in the project.

Practical Theology

Our course of study began with the first of our theological themes, practical theology. Practical theology has been defined as, “critical reflection on the church’s life in both corporate and individual expressions.”¹ Dale Andrews, in his book, *Practical Theology for Black Churches*, describes practical theology as, “an engaging process between theology, theory, and practice, with each one feeding back upon the other.”² More specifically he defines black practical theology as:

The disciplined critical reflection between religious practices (both individual and ecclesial), theology, and human sciences seeking to study God’s engagement or relationship with humanity, and to interpret and reinterpret ongoing and changing historical contexts of human life, human elations, and human struggle... Black practical theology moves strategically to develop agency/action toward faith formation and the transformation of religious practices, inherited sacred traditions, or contemporary worldviews in the work of meaning-making and justice-making, even as we seek to understand what it means to be persons of faith, a faith community, or the Church. This praxiological intent unfolds reciprocally with evolving methods or paradigms of response criticism.³

¹ Donald K. McKim, *The Westminster Dictionary of Theological Terms*, 2nd ed. (Louisville, KY: Westminster John Knox, 2014), 244.

² Dale P. Andrews, *Practical Theology for Black Churches: Bridging Black Theology and African American Folk Religion* (Louisville, KY: Westminster John Knox Press, 2002), location 36, Kindle.

³ Dale P. Andrews, *Black Practical Theology* (Waco, TX: Baylor University Press, 2015), location 263-264, Kindle.

Osmer suggests practical theology is answering the what, why, and how questions of the church.⁴ Osmer, describes the praxis-oriented nature of practical theology as a spiral involving four interrelated tasks. He offers:

Practical theological interpretation involves four key tasks: the descriptive, empirical, the interpretive, the normative, and the pragmatic. The four tasks of practical theological interpretation interpenetrate. Problems emerging in the pragmatic task may open up issues that need to be explored empirically. Theories used to interpret particular events may bring to the fore issues calling for normative reflection. The interaction and mutual influence of all for tasks distinguish practical theology from other fields. The social sciences, for example, do not develop normative theological perspectives to interpret research and, often, do not attempt to shape the field they are investigating.⁵

More simply stated, practical theology is praxis-oriented theology, which transformations all involved in its processes of interpretation, reflection, reinterpretation and engagement.

Before moving forward, it is necessary to understand why practical theology is called praxis-oriented theology. It is termed as such because of the reflective and engaging nature of the discipline. Generally, praxis is understood as, “reflective, responsive action or the practical expression of the knowledge gained through one’s concrete experience and reflection on it.”⁶ Dale P Andrews, in his book *Black Practical Theology*, describes praxis as, “a kind of reflexive ecology encompassing religious practices and theology that is informed by theory and guided by values and ultimate purpose(s).”⁷ In other words, when theology is praxis-oriented, the result is the transformation of a context through the careful application of faith and theory in real world experiences.

⁴ Richard R. Osmer, *Practical Theology* (Grand Rapids, MI: William B. Eerdmans, 2008), location 92, Kindle.

⁵ Osmer, *Practical Theology*, location 179, Kindle.

⁶ S. Grenz, D. Guretzki, and C. F. Nordling, *Pocket Dictionary of Theological Terms* (Downers Grove, IL: Inter-Varsity Press, 1999), 94.

⁷ Andrews, *Black Practical Theology*, location 138, Kindle.

With the above in mind, the process of interpretation, reflection, reinterpretation and engagement was taken into consideration. Though Andrews and Osmer describe practical theology and its praxis in very different ways, the basic premise is the same. Practical theology is clearly praxis-oriented. It involves a non-linear process of investigation through which Christians apply faith to their religious life and practices.

This study was centered upon the theme of transformational leadership development to shape leaders to assist the pastor in implementing vision. The culture of MSBC is one in which the pastor is the central leader, visionary, administrator and decision-maker. As Jethro correctly observed, this paradigm can become problematic for the leader and the people. Herein is the first question: what is going on? The pastor is overwhelmed and inundated with the responsibilities of leading a 350-member organization. Additional leadership is needed for vision to be implemented.

The second question of why this is going on forces us to consider the context of the experiment. To do this the uniqueness of the black church in the West must be considered. African Americans churches exist within historical framework which carries the remnants of its West African heritage of elder leadership. Massey and McKinney, in their book, *Church Administration in the Black Perspective*, review this very topic. They say, “The elders’ authority rested on a religious foundation because they represented the community before the ancestors, the living dead. The respect that black preachers had in some quarters was carried over from the African tradition that the chief had religious duties to perform as head of the clan.”⁸ In other words, the chief or elder was the authority or father figure of the tribe therefore, all things came to and through the chief.

⁸ Floyd Massey and Samuel McKinney, *Church Administration in the Black Perspective*, rev. ed. (Valley Forge, PA: Judson Press, 2003), 24.

This model of tribal leadership is fundamental in understanding how the black church process the identity of the pastor today. It is why the pastor is seen as the tribal chief, preacher, prophet, priest, patriarch, program-promoter, church-name promulgator, God's anointed, and representative of the Eternal."⁹ Therefore, nothing happens without the approval or involvement of the pastor in many black churches. This leadership paradigm is at the heart of what is going on in MSBC.

To transform this situation the study seeks to identify what ought to be going on and present how to respond. The hypothesis of developing a transformational leadership model is an attempt at shaping a leadership paradigm which is consistent with the witness and principles of scripture and effective within the context. If this is the case, models of leadership must be examined to glean insight on how to address the issue in a practical way. This process is the praxis of practical theology.

Theology of Leadership

To attempt to shape a theology of leadership is a daunting task because theology and leadership are often approached as separate disciplines. Each has its own theories and terms which, on the surface, do not appear to be interconnected. The challenge among scholars to maintain the integrity of their work has, at times, put the two fields at odds. To date, there has not been a widely accepted theology of leadership, however, there has been significant process in its development. Authors such as, Huizing, Beeley, and Ayers have offered their thoughts on what a theology of leadership should include. Skip Bell in his book, *Servants and Friends: A Biblical Theology of Leadership*, puts forth an applied theology of biblical leadership based upon the principles he and his co-writers discovered

⁹ Massey and McKinney, *Church Administration in the Black Perspective*, 13.

in their survey of the Old and New Testaments. The purpose in this section is to present contemporary thought on a theology of leadership in order to shape what will be the working principles of leadership for the project.

One of the first modern writers to move towards a merging of the fields of theology and leadership was Robert K. Greenleaf. In his book *Servant Leadership*, Greenleaf brought practical theology into leadership theory by suggesting a style of leadership which is consistent with the servant motif of Jesus as the model leaders should adapt.¹⁰ Although his work was not a theology of leadership it laid the foundation for the future study of pastoral leadership using leadership theory.

Russell Huizing wrote in his article, “Bringing Christ to the Table of Leadership: Moving Towards a Theology of Leadership,” argues a merger of leadership theory and theology to develop a theology of leadership, but does so with caution. He suggests there are “valid and often useful truths (in leadership theory) that are applicable within a Christian context.”¹¹ The point of reservation is concerning the motivating premise of leadership theory is material outcomes whereas the motivation behind Christian theology is faith seeking understanding. Therefore, the movement towards a theology of leadership should include, “a theology that defines leadership rather than a leadership theory that defines theology.”¹² As a result of this stance he presents a kind of consensus of principles gathered from various Christian authors on the subject of leadership. These

¹⁰ Michael Ayers, “Toward a Theology of Leadership,” *Journal of Biblical Perspectives in Leadership* (2006): 8, accessed November 21, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

¹¹ Russell Huizing, “Bringing Christ to the Table of Leadership: Towards a Theology of Leadership,” *Journal of Applied Christian Leadership* 5, no. 2 (2011): 62, accessed November 21, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

¹² Huizing, “Bringing Christ to the Table of Leadership,” 62, accessed November 21, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

authors include, E. B. Aitken, C. A. Beeley, G. D. Dunn, T. E. Frank, R. K. Greenleaf, H. S. Kim, and many others. From study of his sources, Huizing offers several principles to be included in a theology of leadership. The principles are summarized below:

1. A theology of leadership does well to be deeply informed by general leadership research.
2. The influence or power of leadership comes from God.
3. A theology of leadership includes the leader asking the right questions.
4. The primary elements of a theology of leadership are God-governed, Christ-centric, Scripture-based use of the gifts with which God has empowered all believers to accomplish his mission.
5. A theology of leadership must constantly balance the biblical narrative and the contextual application (hermeneutics of the current time, culture, community and story).
6. Ecclesiology must drive leadership theology.¹³

Again, Huizing does not offer a theology of leadership but brings a foundation for consideration of a way forward. His insight, though different, does contain similar points of emphasis as other contributors which we will consider.

Christopher Beeley, in his article “Theology and Pastoral Leadership,” takes a different approach to arriving at his principles for a theological leadership. Beeley muses the writings of church fathers such as, Augustine, Gregory of Nazianzus, and others. He proposes there are, “central theological principles of pastoral leadership which give us a

¹³ Russel Huizing, “Bringing Christ to the Table of Leadership,” 63-71, accessed November 21, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

sense of the pastoral nature of theology.”¹⁴ From his study of the patristics, the following principles are presented for consideration:

1. The chief function of Christian leadership is to guide the baptized through their ongoing transformation as they come to participate ever more deeply in the eternal life of the Trinity.
2. Christian leadership is theologically centered in the ministry of the word through preaching, teaching, and personal counsel, within the church’s sacramental life.
3. The theological nature of Christian leadership stems directly from God’s gracious dealings with humankind – what the Greek fathers called the divine economy.
4. The substance and shape of pastoral ministry are expressed in the doctrine of the Trinity
5. Theological leadership should be approached with a spiritual interpretation of Scripture.¹⁵

The five principles above do not provide a theology of leadership. Instead, they provide a theological foundation, which Beeley constructs from the building blocks of the church fathers. For Beeley, a theology of leadership should start with these five principles and should move systematically forward.

“Toward a Theology of Leadership” by Michael Ayers, “posits a theology of leadership by establishing a common language to aid the convergence of the fields.”¹⁶

Ayers argues the two fields can be beneficial to each other if a common language can be

¹⁴ Christopher Beeley, “Theology and Pastoral Leadership,” *Anglican Theological Review* 91, no. 1 (Winter 2009): 14, accessed November 21, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

¹⁵ Beeley, “Theology and Pastoral Leadership,” 58-75, accessed November 21, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

¹⁶ Ayers, “Toward a Theology of Leadership,” 7, accessed November 21, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

used. He suggests the common language of theology and leadership converge in the philosophical arenas of ontology, methodology, and teleology. His logic is as follows.

Ayer's stance is both God and leaders act out of their nature or being. This is to say, humanity come to know who God is based upon the expression of his nature in the world. In other words, humanity come to know who God is by what God does. In the same way, a leader leads out of their nature or in ways which are consistent with the individual. He terms it, "ontology of leadership" and describes it as, "a new framework by which to investigate the innate needs, views of reality, internal disposition, and hidden dynamics of leaders, thereby making manifest any evidence of leadership behavior."¹⁷

In terms of methodology, Ayers makes the argument, both God and a leader, use methods of leadership which flow from their nature. This being the case, both theology and leadership study praxis as it relates to how a specific end is achieved. Therefore, each theory of leadership presented over the years has been the result of the study of the methodology of effective leaders.

Lastly, Ayers argues teleology is the natural outflow of ontology and methodology because ontology, which focuses on understanding of self or being, leads to one understanding the praxis of being. From there, methodology moves to teleology, or the purpose of our being. Therefore, he merges theology and leadership in purpose. God exists and acts with purpose or an end in mind. Leaders act in a similar manner as they lead with a purpose or end in mind which is achieved through influence over followers.

The natural question then becomes: how do ontology, methodology, and teleology work together to form a theology of leadership? Ayers applies his theory to Philippians

¹⁷ Ayers, "Toward a Theology of Leadership," 11, accessed November 21, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

2:5-11 to illustrate how the three can be applied as a theology of leadership. He starts with the ontological implications. The argument suggests the being out of which a Christian leader operates should be that of a Christ-like disposition of authority and humility. He describes it this way:

The illogical reality of the incarnation reveals that leaders seeking to reflect a Christ-like character must exist in a kind of ‘paradox of character.’ This means that godly leaders who possess positions of authority must at the same time not consider that position as ‘something to be grasped,’ but instead operate in humility. For them, positional authority and the disposition of humility should not be mutually exclusive. With God’s help, the two may coexist within the character of the leader, as they did in Christ. This construct goes to the heart of the uniqueness of Christian leadership.¹⁸

The methodological implications of the text suggest Christian leaders must, “align their agendas with God’s, and play their part in his divine history through leadership that reflects Jesus.”¹⁹ It suggests the method is modeled after Christ in the virtues of humility (surrender), sacrifice, and service as outlined in the text. These virtues which Paul brings forth, make up the praxis of Ayers’ theological framework of leadership.

The teleological implications of Philippians 2:5-11 mark the end to which Paul is exhorting the Christians at Philippi. Paul’s end (telos) is to reshape how members of the community treat one another for the purpose of moving them towards unity. For Ayers, the unity of followers is what effective leaders are aiming for in organizations.

As shown in the description above, Ayers makes a compelling argument for the convergence of theology and leadership theory. By using philosophical constructs, he

¹⁸ Ayers, “Toward a Theology of Leadership,” 23, accessed November 21, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

¹⁹ Ayers, “Toward a Theology of Leadership,” 24, accessed November 21, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

unites the two within a common language and applies this method to social definitions of leadership and transformational leadership theory.

It is worthy to note Ayers' work does not bring an individual to a theology of leadership, but it does offer a way forward. The test is to apply his theological method to a wider array of scripture and accepted leadership theory. Can applied theology of leadership be used with the foundational text? What are the ontological, methodological, and teleological implications as applied to Moses and his leadership? These are questions to be addressed later in the research.

Skip Bell in his book, *Servants and Friends: A Biblical Theology of Leadership* does almost the opposite of Ayers. Bell lifts examples of biblical leadership from both Old and New Testaments to bring forth what he calls "an applied theology of leadership."²⁰ He forms this theology of leadership, intentionally avoiding leadership theory. The aim is to draw leadership principles which are consistent within both Old and New Testaments. Therefore, he and the myriad of contributors lift numerous biblical examples. They merge these examples with the character of God as revealed in the biblical narrative. From this, he presents nine principles of leadership which he believes are applicable across "a broad range of human activity."²¹ The following is a brief summary of his position.

²⁰ Skip Bell, ed., *Servants and Friends* (Berrien Springs, MI: Andrews University Press, 2014), location 7521-7578, Kindle.

²¹ Bell, *Servants and Friends*, location 7530, Kindle.

Bell begins with, “leadership is a community process.”²² The basic premise is leaders’ function within a community not over or ahead of the community. Their function is a fluid one in which they lead and follow and is initiated from within the community.

The second principle suggests, “leadership is a relational process” in which the leader work towards the betterment of the people involved in the community. Since God is relational, leadership is most effective when there is an intentional effort to foster a sense of community.

“Leadership development begins with the spiritual transformation of the person,” is the third leadership principle Bell brings forth.²³ It suggests the leader is only as successful as his or her relationship with the Lord. The Holy Spirit serves as the empowering presence that transforms a leader and provides the presence which fosters community.

Next, Bell offers, “leadership acknowledges the sovereignty of God.”²⁴ This principle primarily communicates one’s ability to submit to God’s purpose and plan as the head of the church. It points to the leaders’ ability to trust God as the sustainer of the church.

From their survey of scripture, Bell argues, “servant leadership is the appropriate model for applied biblical leadership.”²⁵ The argument is leaders must serve among the community before they can effectively lead. It is the idea of sacrificial leadership modeled after the leadership of Jesus, who suffered for the sake of God’s purpose.

²² Bell, *Servants and Friends*, location 7541, Kindle.

²³ Bell, *Servants and Friends*, location 7553, Kindle.

²⁴ Bell, *Servants and Friends*, location 7553, Kindle.

²⁵ Bell, *Servants and Friends*, location 7564, Kindle.

Bell holds the premise that the church is “a community that visions together.”²⁶

He argues a God-given vision which must be embraced and shared by the entire community and rises above self-interests. A shared vision in leadership is formed out of a synthesis of seeing the big picture for the church as given by God.

The seventh principle is also birthed out of a sense of community as the church collectively, “acts with courage” to move in the direction of vision. It suggests the church acts as one to commit itself to apply spiritual gifts, assets and talents to accomplishing vision.

Operating from the position that God is creative, Bell argues leadership acts creatively. This creativity is the product of vision which sees a better future for the next generation. Leadership then works to move the church towards what one sees as God’s will for his kingdom.

Lastly, Bell says, “leadership means sacrifice.”²⁷ This principle is inherent in the other principles, yet it is presented as a separate item. The premise is, leaders must be willing to change and take risks based upon faith in God’s vision for the church.

The nine principles are the collective fruit of their study of scripture. They represent what Bell believes is an applied theology of biblical leadership. The principles are clear and well-reasoned yet they are not new. Bell’s nine principles have been presented by a number of Christian authors writing on the topic of leadership. What makes the work impressive is the systematic approach the book takes in presenting the material. In the end, the work of the authors is helpful in moving toward a theology of leadership by providing a scripturally based approach to the subject.

²⁶ Bell, *Servants and Friends*, location 7564, Kindle.

²⁷ Bell, *Servants and Friends*, location 7576, Kindle.

Conclusion

The task was to engage the theological themes relevant to the project with the aim of answering several questions. The first of which was, what are the theological themes related to the course of study? The themes identified were practical theology and theology of leadership. The discussion began with practical theology for the purpose of presenting how the discipline informs the theological foundation.

The study was conducted within an African American congregation which has unique historical and theological considerations. With this in mind, practical theology was considered, its meaning, and praxis as primarily described by Andrews (black practical theology) and Osmer. It was discovered that there is very little difference in the application of praxis between the two approaches to practical theology. However, there are different theological, historical, and cultural considerations, which inform and shape the praxis of black practical theology and the practical theology of non-blacks in the West. Therefore, it was decided to implement the project operating from the foundation of black practical theology. What this specifically means is, the shape of the leadership development curriculum had to specifically address the needs present within MSBC based upon its history, present circumstances, and vision for the future. One of the issues identified within the church during the contextual analysis was a lack of unity. Training leaders for effective conflict resolution was included as well.

After the subject of practical theology, a number of approaches to a theology of leadership was presented. This field of theology is still in its infancy and is therefore not well-formed. Due to this reality, a number of theories were engaged on how to approach

forming a theology of leadership. The principles uncovered as a result of the research revealed areas of theological reflection to consider. One matter to consider was the issue at the heart of the leadership dilemma within MSBC. In reflecting upon this and considering the material covered, one of the theological issues at the heart of MSBC could be identity.

Ayers, in his effort to create a common language within theology and leadership theory, suggested both God and leaders act out of their nature or being. Therefore, a theology of leadership begins with ontology. He presented the idea that “the being” out of which a Christian leader operates should be of a Christ-like disposition of authority and humility.

Okesson, in his article, “The Image of God in Leadership: A Contextual Exploration of Theology of Leadership,” posits essentially the same thought, though from a different angle of approach. Okesson presents an argument which offers a theology of leadership begins in the identity of the leader. He says, “unless the Christian leader understands himself before the Lord, true identity is not possible. This must be the starting point for any theology of leadership.”²⁸ He goes on to argue the identity of a Christian leader is tied to his or her character which is derived from the image of Christ revealed in the leader as humble and receptive.²⁹

If both Ayers and Okesson are correct, it suggests we must infuse the curriculum with the topic of identity. The leadership must understand who they are in Christ and

²⁸ Gregg Okesson, “The Image of God in Leadership: A Contextual Exploration in Theology of Leadership,” *Africa Journal of Evangelical Theology* (2004): 28, accessed December 1, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

²⁹ Okesson, “The Image of God in Leadership,” 30, accessed December 1, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

what that means for the transformation of character. This falls in line with Bell's third principle, "leadership development begins with the spiritual transformation of the person."³⁰

Another question to answer addressed the role of the Bible or Spirit play in shaping the project. When considering the context of MSBC, it is hard to determine the role of scripture in the function of leadership. From the readings above, it is safe to say the biblical narrative must be carefully and intentionally reflected upon with the context of church in mind. In other words, leadership involves hermeneutics. All of the authors cited have, in their own way, determined the scripture is central in theological reflection. Therefore, the approach to transformational leadership development included the importance of the bible for direction.

In the same way, each author has acknowledged the power, influence, direction, and identity comes from God (Father, Son, Spirit). Again, it is difficult to discern how leaders process this information theologically and practically. What it would then imply, is a transformational leadership development model must also include discussion on participating with God in the processes of leadership. How God acts in, through and on behalf of leadership was considered in the curriculum.

Lastly, one of the key aspects to shaping the theological foundation was engaging current leadership theory. Bell intentionally avoided this, but took the advice of Huizinga. Therefore, the following chapter will include discussion of the current leadership theories relevant to the study. In the meantime, it may worthwhile for future study to include an in-depth discussion of ecclesiology as part of the theology of leadership inquiry. Again, the discipline of a theology of leadership has yet to be worked through systematically, but

³⁰ Bell, *Servants and Friends*, location 7553, Kindle.

several authors have helped to point the way. The scope of this project does not allow us to make the attempt at doing so.

In summary, we have presented the theological considerations which informed the topic of study. From the study conducted above, the transformational leadership development model was presented to include the following: conflict resolution, forming leadership identity, and the presence and power of the Godhead in leadership.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Thus far, the research has presented the launching point of the study as an issue of leadership development within both the context and the author as outlined in chapter one. From this, the following hypothesis was presented. If we develop a transformational leadership development module for leaders within Morning Star Baptist Church (MSBC) it will enable leaders to assist the pastor in changing church culture to be effective in the post-modern era.

The next step was to engage the scripture to determine a biblical foundation for the project. The Jethro-Moses narrative of Exodus the eighteenth chapter was chosen for this purpose. This text gave a biblical reference for the sharing of leadership responsibilities among the people with the pastor.

Thirdly, Richard Allen was discussed as a historical model of transformational leadership. Allen not only served as one of the principle organizers of the African Methodist Episcopal Church, but also worked as a leader within the community addressing various crises within Philadelphia in the early twentieth century. It was argued that Allen was a transformational leader by matching his activity to Tod Bolsinger's description of technical competence, relational congruence, and adaptive capacity.

The third chapter sought to uncover the theological issues of leadership. The discipline of practical theology was explored as an essential element of the study. More

specifically, Black practical theology was argued as the lens through which the praxis of the study would be approached. This was chosen because the context of MSBC is predominantly African American.

The emerging field of a theology of leadership was presented as part of the theological foundation. Since the discipline is not yet formed to a standard, several approaches were given to shape a theology of leadership, highlighting the key principles which could offer a way forward. In conclusion, some of the points of agreement between the various authors were presented and offered areas of focus for the transformational leadership model. Conflict resolution, forming leadership identity, hermeneutics, and the presence and power of the Godhead in leadership were the preliminary areas of focus based upon the research.

The aim, for this chapter is to explore different models of leadership within the church which could aid in shaping a model specific to the context. To do this, it is necessary to engage both theoretical and actual models with the aim of developing a model to fit the context. Secondly, current leadership theory will be surveyed. The primary focus will be placed on transformational leadership while comparing and contrasting this theory with charismatic, servant, and transactional leadership. From studying the various leadership theories, the goal is to glean principles which will further aid in shaping the model for transformational leadership development within MSBC.

Models of Leadership Development

The saying is true, “there’s no need to reinvent the wheel.” In other words, there has been a great amount of work in the field of leadership development within the church.

Therefore, it would be helpful to glean from models which have been implemented and analyzed. Two models of leadership development have been chosen, which were conducted as doctoral theses at United Theological Seminary. Secondly, two theoretical models of transformational leadership were presented.

The first of the models were conducted by LaKeisha Cook. Cook's project was formed in response to the disparity of ministry employment between male and female seminary graduates. The intent of the model was to form a leadership development program for African American women. The model became a development tool to empower African American seminary students to fulfill their call.

After conducting and analyzing data collected from a variety of sources Cook "extracted the consistent themes present in the data to develop a curriculum."¹ The curriculum included four modules: sharpening tools, developing an effective ministerial resume; the power of networking and mentorship; ministerial etiquette; and the understanding, who God created you to be.

The first module was formed to "assist seminarians in developing an effective ministerial resume...useful to them [in seeking] employment opportunities in the local church."² The second module was designed to help women "build and maintain effective, healthy, and professional relationships with male and female colleagues...and comprehend the importance of having mentors in ministry who empower and support them."³ The purpose of the third module was to "promote students' awareness of the

¹ LaKeisha Cook, "A Leadership Development Model to Empower African American Female Seminary Students for Ministry in the Local Church" (DMin diss., United Theological Seminary, 2012), 99.

² Cook, "A Leadership Development Model," 99.

³ Cook, "A Leadership Development Model," 99.

gender dynamics and demands of being a female in ministry.” Lastly, the fourth module was designed to “address issues of fear and uncertainty many women struggle with [in] ministry...calling...[and] goals after seminary.”⁴

Cook’s leadership development model is not an exact fit to the transformational leadership development model. However, it does seem to have transformational qualities. Her model was formed to empower women to, not only be prepared for ministry employment, but feel prepared for the same. The post-implementation data was not available; therefore, we do not know if this was accomplished.

The second model of leadership development was a doctoral thesis conducted by La-Tonia Jackson of United Theological Seminary. Jackson developed a five-week leadership development model to empower ministers in training. Servant leadership theory formed the theoretical foundation of the modules. Yet the model still proves helpful because servant and transformational leadership theory share common traits. After conducting and analyzing questionnaire data, Jackson developed and implemented five modules meant to address the needs present within the context. Jackson’s modules were as follows: Servant Leadership, Discerning the Call, Ethics in the Pulpit, General Ministry Practices, and Spiritual Gifts.⁵

The servant leadership module asked participants define ministry and servant leadership. Participants were then presented with Greenleaf’s definition of servant leadership and asked to respond and discuss the principles of servant leadership. They

⁴ Cook, “A Leadership Development Model,” 99-100.

⁵ La-Tonia B. Jackson, “A Leadership Development Model to Empower Ministers in Training” (DMin diss., United Theological Seminary, 2012), 90.

were then given a self-assessment. Post module data saw a .14 increase in the participants' ability to define servant leadership.⁶

The second module was shaped to aid participants in understanding their call through the study of Jeremiah 29:11 and Proverbs 3:5-6. Results of this module were largely unidentifiable due to each participant being well aware of their calling.⁷

The spiritual gifts module was designed to assess the participants' ability to identify their spiritual gifts. This module proved effective in that .92 of participants, a .22 increase, were "willing to change ministry positions to work in the area their gifts."⁸ This would suggest participants did not see themselves as working in the area of their gifting which could be a key to ministry effectiveness.

The ethics in the pulpit module "critiqued pulpit ethics and integrity in ministry."⁹ Participants were challenged to be obedient to God's laws and conduct themselves with integrity. Afterwards, they formed a list of expectations to meet these goals.

The final module, general ministry practices, "addressed general practices intended to create unity in the way ministers serve the Pastor, congregation and community as a whole."¹⁰ Participants were encouraged to offer additional opportunities for inclusion in ministry beyond pulpit assignments. It is believed this module coupled with ethics in the pulpit may have contributed to a .37 increase of attitudinal shift.¹¹ What

⁶ Jackson, "A Leadership Development Model," 106.

⁷ Jackson, "A Leadership Development Model," 106.

⁸ Jackson, "A Leadership Development Model," 106-107.

⁹ Jackson, "A Leadership Development Model," 103.

¹⁰ Jackson, "A Leadership Development Model," 104.

¹¹ Jackson, "A Leadership Development Model," 107.

is meant by attitudinal shift is not clearly defined. It appears Jackson means an increased understanding of the minister in training's role and purpose in the church.

Cook and Jackson's models for leadership development are helpful in that they offer a framework for shaping the model. Although the content and thrust of each model is different, they each sought to address specific needs present within their context. To this end, they were effective. However, the author is seeking to develop a transformational leadership development model for leadership to promote a shift in culture in the post-modern era. Therefore, transformational leadership models must be engaged.

The first model is offered by Tod Bolsinger. His theoretical model was presented through Richard Allen as a historical example of transformational leadership. Bolsinger does not use standard transformational leadership theory, as described below, in the development of his model. Bolsinger's model of transformational leadership is presented as the intersection of three components: technical competence, relational congruence, and adaptive capacity.¹² These three are what enable Christian leaders to fulfill what has become Bolsinger's definition of leadership: "energizing a community of people toward their own transformation in order to accomplish a shared mission in the face of a changing world."¹³ The premise of his model is churches must change the way they think and behave if they are going to be effective in a post-Christendom society. His three-component model presents the way in which leadership must participate in order to be part of that change.

¹² Tod Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (Downers Grove, IL: InterVarsity Press, 2015), 53.

¹³ Bolsinger, *Canoeing the Mountains*, 52.

Technical competence is the first sphere of transformational leadership. It is where everything begins. “Before calling a community to change and grow, a leader must demonstrate the ability to serve the needs of his or her charges right where they are...the leaders must ably navigate the map while fulfilling the expectations he or she has been authorized to accomplish.”¹⁴ To put it another way, leaders must exhibit stewardship and credibility over time in order to build trust with their people. When competent stewardship is demonstrated in the areas of, scripture and tradition, souls and communities, and teams and tasks then the leader gains the credibility to make organizational changes.

Relational congruence is the second component of Bolsinger’s model. He describes it as:

The ability to be fundamentally the same person with the same values in every relationship, in every circumstance and especially amidst every crisis...It is the leader’s ability to cultivate strong, healthy, caring, relationships; maintaining healthy boundaries; and communicating clear expectations, all while staying focused on the mission...It is constancy that comes from genuine affection, warmth and indeed love for followers and colleagues...Relational congruence builds trust because it answers the two fundamental questions that every follower has for a leader: What are this person’s intentions toward me? And is he or she capable of acting on those intentions.¹⁵

From this description, relational congruence mirrors elements of servant leadership. This is not surprising. As we will show below, servant leadership and transformational leadership share common leadership traits.

Lastly, Bolsinger offers adaptive capacity as the final element of a transformational leadership model. Adaptive capacity is demonstrated as being able to: see systemic issues, calmly confront the unknown, lead learning processes, asking (the

¹⁴ Bolsinger, *Canoeing the Mountains*, 64.

¹⁵ Bolsinger, *Canoeing the Mountains*, 86-87.

right) questions, refuse quick fixes, mind the gaps, explore and confront resistance and sabotage, help the congregation make hard, painful decision to fulfill mission.¹⁶ These capacities are developed over time as a result of the transformation of the leader. They are the result of a process of spiritual and professional maturity.

In the article “Learning, Changing, and Doing: A Model for Transformational Leadership Development in Religious and Non-Profit Organizations,” Skip Bell argues religious and not-for-profit organizations “need a model for transformational leadership development that integrates learning, changing and doing into the on-going experience of their members.”¹⁷ The model he presents is much different than that of Bolsinger, though they attempt to achieve the same goal. The following is a basic summary of his model.

Bell offers a three-dimensional leadership development model. The three components are: learning, changing and doing. Learning includes life experience, theological, and theoretical education. Theological education for Bell comes first because the Old and New Testament become the interpretive lens through which one understands the meaning and principles of leadership. He also believes theological education “roots leadership development in universal experiences that have capacity to both transcend and transform people and culture.”¹⁸

The second dimension of Bell’s model is changing. The theory is, if theological and theoretical learning takes place, change in thinking and behavior are the natural

¹⁶ Bolsinger, *Canoeing the Mountains*, 116.

¹⁷ Skip Bell, “Learning, Changing, and Doing: A Model for Transformational Leadership Development in Religious and Non-Profit Organizations,” *Journal of Religious Leadership* 9, no. 1 (2010): 95, accessed December 12, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

¹⁸ Bell, “Learning, Changing, and Doing,” 97, accessed December 12, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

outcomes. When change occurs in the people, the organization then changes and thus the culture of the organization changes.

The third dimension of doing is quite simple yet grounded in theory and research. Doing allows people to gain experience. It is through the processes of action, observation and reflection learning and thus change continues to occur. This process is not linear, it is cyclical in nature. It is an ongoing process of learning, changing and doing through which transformational leadership development takes place.

Although Bell's model is three dimensional, it is applied through eight conditions. The first of which is rethinking mission. Rethinking mission for Bell "means an organization identifies and embraces within its idea of mission being a creative relational network in which personal transformation of its members is sought."¹⁹ It suggests the focus shifts from outcomes to developing people. If the people are developed, then the organizational outcomes will grow.

The second condition is interrelatedness. Interrelatedness is part of the cyclical nature of the model as "learning, changing, and doing happen where people are in relationship with one another and working together in their primary community."²⁰ When organizations are intentional about building the interrelatedness among the people through the processes of learning, changing, and doing within the community, trust is built over time.

Theological reflection on the nature of leadership is the third condition. This is naturally birthed out of theological education. Through theological reflection the

¹⁹ Bell, "Learning, Changing, and Doing," 107, accessed December 12, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

²⁰ Bell, "Learning, Changing, and Doing," 107, accessed December 12, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

religious organization can continue its process of understanding the purposes and activity of God in and through their work.

Theoretical learning is the fourth condition of Bell's model. Leaders should be versed in the theories of leadership. Therefore, an organization should be intentional about providing opportunities to develop its members theoretical learning on leadership.

Theological reflection and theoretical learning naturally lead to reflection on leadership practices, the fifth condition. For Bell, this means identifying leadership behaviors, analyzing them, and thinking critically about them through tools such as self-assessments, feedback groups, and specific reflection exercises.²¹

Experiential learning, training, and feedback make up the last three conditions in which the model should be employed. These three are self-explanatory in nature as they have been touched above. Again, Bell's model is a theoretical model based upon his research in leadership development. It is not a training regimen, it is an ongoing process which should naturally engrained within the culture of religious and non-profit organizations. This model is one which takes time, intentionality, and a high level of skill to implement.

Theoretical Foundations in Leadership

Leadership is a natural phenomenon, essential to the function of human life on this planet. It is programed into the human psyche from birth as humanity depend upon

²¹ Bell, "Learning, Changing, and Doing," 109, accessed December 12, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

and learn from their parents.²² Every social construct of human beings from the nuclear family, kids on the playground, to highly diverse organizations have leaders and followers.

Within the last century there has been ever increasing discussion and study of the topic. A quick search of the internet will provide a plethora of books published on the subject. One of the leading voices in the study of leadership theory, Peter Northouse, presents a different description of leadership for almost every decade over the last century. He constructed an outline in his book, *Leadership: Theory and Practice* which shows how the definition of leadership has changed.²³ This reality makes finding a consensus painstaking, to say the least.

The Oxford dictionary defines a leader as, “the person who leads or commands a group, organization, or country.”²⁴ Bolsinger suggests, “leadership is focused on what can be or what must be.”²⁵ Bass offers a very compelling and long definition of leaders which can essentially be defined as “agents of change.”²⁶ We could continue quoting author after author but this would only muddy waters already well clouded. The point is, everyone has an idea of what a leader is, but attempting to accurately describe leadership, its aim, styles, types, and methods is a daunting task.

²² Bernard Bass, *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*, 4th ed. (New York, NY: Free Press, 2008), 3, Kindle.

²³ Peter G. Northouse, *Leadership: Theory and Practice*, 8th ed. (Thousand Oaks, CA: Sage Publications, 2018), 2-5, Kindle.

²⁴ C. Soanes and A. Stevenson, eds., *Concise Oxford English Dictionary*, 11th ed. (Oxford, NY: Oxford University Press, 2004).

²⁵ Bolsinger, *Canoeing the Mountains*, 23.

²⁶ Bass, *The Bass Handbook of Leadership*, 25.

Adding to the complexity of defining leadership, are the myriad of types, taxonomies and theories of leadership. Bass categorizes leadership theories within a number of groups, including: cognitive theories, grounded theory, biological-genetic theories, great-man theories, trait theories, charismatic-transformational leadership theory, servant leadership, situational theories and more.²⁷ Each group has within it more than one theoretical approach. When stacked upon the foundation of an unformed theology of leadership, as described in the previous chapter, the task seems momentous. Yet, it is relevant to discuss leadership theories which will inform this project due to their theological implications.

Again, the aim is to develop a transformational leadership development model. Thus far, the assumption is that this model is best for the context of study, yet this may not be the case. A transformational leadership model may not be the best fit for the current context. Other leadership theories may have to be blended with or replace transformational methodology. Therefore, it is necessary to delve, not only into transformational leadership theory, but also those leadership theories most harmonious with contexts of faith. In doing so, it will, hopefully, be discovered if transformational methodology is the best route forward, or if the approach must be modified based upon the research.

Transformational leadership seems to be the fruit grown out of the roots of charismatic, servant and transactional leadership. This is not to say it is a perfect blending of the four. It is to suggest transformational leadership shares elements of the other three as if they were part of its DNA. In moving towards truly defining transformational leadership theory, it is important to briefly compare and contrast transformational

²⁷ Bass, *The Bass Handbook of Leadership*, 47-51.

leadership with charismatic, servant and transactional leadership to gain a clearer understanding of what it is and is not.

Charismatic leadership theory is, for obvious reasons, based upon the notion of charisma. By charisma we mean, “a special gift certain individuals possess that gives them the capacity to do extraordinary things.”²⁸ It is largely based upon the personality characteristics and behaviors of a leader. Charismatic leaders typically possess strong moral beliefs and values which they instill in their followers. They tend to have dominant or extroverted personalities, a desire to influence others, they communicate ideological goals, high expectations, and confidence in their followers to meet those expectations. Charismatic leaders are also able to birth “task-relevant motives” in their followers.²⁹ As Bass says, drawing from the results of his research, “the charismatic leader is likely to be transformational, but it is possible-although unlikely-to be transformational without being charismatic.”³⁰ Some authors have gone as far as to merge charismatic and transformational leadership believing the components of the two are essentially the same. This view is not held by all because as Echols points out, “charismatic leadership tends to be focused on the agenda of the leaders rather than the development of their followers.”³¹

Transformational leadership, on the other hand, is concerned with purposes outside of the self and therefore challenges followers to put aside self-interest for the

²⁸ Northouse, *Leadership*, 166, Kindle.

²⁹ Northouse, *Leadership*, 166-167, Kindle.

³⁰ Bass, *The Bass Handbook of Leadership*, 620.

³¹ Steve Echols, “Transformational Servant Leadership: A Potential Synergism for an Inclusive Leadership,” *Journal of Religious Leadership* 8, no. 2 (Fall 2009): 94, accessed December 12, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

good of the team, organization, or larger polity.³² At its core, transformational leadership develops followers towards their best self for the good of the whole of which they are a part. It is a process that involves, “an exceptional form of influence that moves followers to accomplish more than what is usually expected of them. It...incorporates charismatic and visionary leadership.”³³

Much of the same can be said about servant leadership however, one does not need to be charismatic to practice servant leadership. According to Greenleaf, the “father” of the theory, servant leadership begins with one having the desire to serve first. Then one aspires to lead subsequently. Yet, while leading one serves in such a way as to assist in the growth, health and maturation of their followers.³⁴ Thus both transformational leadership and servant leadership are primarily people-centered.

Echols believes it is in the practice of inclusiveness and the use of influence are where transformational and servant leadership are essentially married.³⁵ Stone, Russell, and Patterson in their analysis of the two theories offer “transformational leadership and servant leadership have relatively analogous characteristics (which) emphasize the importance of appreciating and valuing people, listening, mentoring or teaching and empowering followers.”³⁶ The difference between the two, is the end focus. The end of transformational leadership is to align interests for the good of the whole. Whereas, the

³² Bass, *The Bass Handbook of Leadership*, 619.

³³ Northouse, *Leadership*, 163, Kindle.

³⁴ Northouse, *Leadership*, 227, Kindle.

³⁵ Echols, “Transformational Servant Leadership,” 85-116, accessed December 12, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

³⁶ Gregory Stone, Robert F. Russell, and Kathleen Patterson, “Transformational versus Servant Leadership: A Difference in Leader Focus,” *The Leadership and Organizational Development Journal* 25, no. 4 (2004): 354, accessed December 12, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

end of servant leadership is serving others. This may seem like splitting hairs, but it is key to understanding the difference between the two theories.

As presented in the previous chapter, Bell argues servant leadership is “the appropriate model for applied biblical leadership.”³⁷ Yet, Bell used transformational leadership theory to posit a model for leadership within religious and non-profit organizations. This is quite a contradictory stance on the surface. However, careful analysis suggests Bell’s stance in transformational leadership is the route for leadership development, while servant leadership is the theological foundation for applied biblical leadership.

Burns opened the discussion of a contrast between transformational and transactional leadership in 1978 in his book entitled *Leadership*. Burns argued transformational leadership “seeks to satisfy higher needs...engages the full person...converts followers into leaders and moral agents,” whereas transactional leadership focuses on “exchanging one thing for another.”³⁸ It is to say, transactional leadership focuses on motivating followers to gratify their own interests. This is called contingent reward. However, contingent reward can be both transactional and transformational depending upon the end. From studying the two leadership theories in practice, Bass argues the two are not “opposite ends of a single dimension but multidimensional.”³⁹ For example, “contingent reward (is) transformational when the rewards (are) psychological, like supervisory recognition and praise for good work. Contingent reward (is) transactional when the rewards (are) material, like increase in

³⁷ Bell, *Servants and Friends*, location 7555, Kindle.

³⁸ James MacGregor Burns, *Leadership* (New York, NY: Harper Row, 1987), 4.

³⁹ Bass, *The Bass Handbook of Leadership*, 619.

pay.”⁴⁰ Thus, transformational leadership has components which build upon transactional leadership. The idea is transformational leadership does include rewards or exchange but the end empowers the follower psychologically rather than materially.

Thus far we have shown, transformational leadership is closely related to charismatic and servant leadership. Further, transformational leadership has a component of transactional leadership. Although the four are related, the question, what, then, is transformational leadership theory is yet to be answered?

Transformational leadership theory was first presented by Downton in 1973. As stated above Burns furthered the discussion. More recently, Northouse and Bass have gone to great lengths to present the theory with great detail. Northouse describes transformational leadership theory as:

A process that changes and transforms people. It is concerned with emotions, values, ethics, standards, and long-term goals. It includes assessing followers' motives, satisfying their needs, and treating them as full human beings. Transformational leadership involves an exceptional form of influence that moves followers to accomplish more than what is usually expected of them...transformational leadership is the process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower.⁴¹

Bass describes transformational leadership theory in a similar manner. Based upon his study, he presents the theory as comprised of several components. These components include: charisma, intellectual stimulation, individualized consideration, contingent reward, and management by exception.

Intellectual stimulation (IS) can be described as a method of inspiring followers to not only use their creative capacities, but also incorporating their skill, aptitude,

⁴⁰ Bass, *The Bass Handbook of Leadership*, 624.

⁴¹ Northouse, *Leadership*, 163-164, Kindle.

competence and knowledge to form actionable ideas. It is what translates into a range of new possibilities through creative solving problems. Intellectual Stimulation occurs in one of four ways: rational, existential, empirical, and ideological. Bass describes the four techniques as follows:

Rationally oriented leaders emphasize ability, independence, and hard work. Existentially oriented leaders try to move others toward creative synthesis by first generating various possible solutions in informal interactions with others and their common problems. Empirically oriented leaders promote attention to externally generated data and the search for one best answer from a great deal of information. Idealists encourage speedy decisions; they foster the use of internally generated intuition.⁴²

Individualized consideration (IC) is just as it sounds. Leaders are tuned to the individual developmental needs of each follower. This component of transformational leadership is most akin to coaching. The leader takes special interest in assisting the follower to reach his or her fullest potential by creating an accepting environment and providing opportunities for development.

Management by exception (MBE) is described as actions through which “the leader monitors the deviances, mistakes, and errors in the performance of the followers and takes corrective action accordingly.”⁴³ This component of transformational leadership is what allows for the continued growth of followers. Management by exception does not appear to be as essential as the other components however, it is necessary to move followers towards their greatest potential.

⁴² Bass, *The Bass Handbook of Leadership*, 621, Kindle.

⁴³ Bass, *The Bass Handbook of Leadership*, 624, Kindle.

Conclusion

Several models of leadership development and transformational leadership theory has been presented. It is necessary to address the following: what are the relevant criticisms which can impact the effectiveness of a transformational leadership development model? What challenges can be anticipated in implementing a transformational model in the context?

First, we must accept Echols observation that “not everyone is going to respond to the grand visioning of a transformational leader. Ironically, even positive change sometimes can meet resistance from those it would benefit the most.”⁴⁴ This could prove true due to the “tribal chief” leadership model present within the study context. Another factor is the current culture has been in place for at least a decade. Transformational leadership would be a different style than the membership is accustomed. It would take time to adjust.

Time is a critical component of any leadership development model. When it comes to transformational leadership development, the literature above suggests the finite time constraints of the study may prohibit a truly transformational leadership model from being fully implemented. The two contextual models conducted by Cook and Jackson, though not transformational models, were developmental in intent. Yet, it was difficult to discern how participants were developed for leadership through the module designs due to the inability to track their behavior over time.

After studying the theoretical models of Bell and Bolsinger and leadership theory, one thing is clear. Transformational leadership is a fuzzy, interwoven process. Northouse would agree with this statement as he says transformational leadership “lacks conceptual

⁴⁴ Echols, *Transformational Servant Leadership*, 103.

clarity.”⁴⁵ Its concepts, as we have shown above, mirror charismatic, servant, and transactional leadership theories. It may prove difficult to present the theory within a populace in which the majority do not hold college degrees. If we implement Bell’s condition of theoretical learning as part of the culture of the context, this may change over time.

If there is anything we can take away from this study it is leadership development is a difficult process. There is not one way to accomplish it, but there are certain components which must be intentionally woven into the model for it to be transformational. Secondly, the study revealed transformational leadership is best suited to change organizational culture because is the aim of the theory and the project. Also, the research has confirmed that transformational leadership is not pure. Therefore, servant leadership theory may, at times, be interwoven within tapestry of the model as its principles are more easily presented biblically.

Lastly, the development of leaders, as both Bell and Bolsinger contend, that it does not only take training, but experience, analysis, reflection, and time to truly be transformational. In order to foster change within organizational culture, transformational practices must be ingrained across the width and breadth of the organization. Again, this takes time, quite possibly more time than the study allows. Therefore, it may be necessary to narrow the scope of the study to a specific populace of the context.

Another option is to create a transformational model for implementation beyond the timeframe of the study. This model would first seek to review, assess, analyze the overall systems, practices and policies of the church relative to the study of leadership through questionnaires and direct study. The model would also have to structure vision,

⁴⁵ Northouse, *Leadership*, 180, Kindle.

values, and mission exercises to determine if the systems, practices, and policies align. If found out of alignment, a revision of the new systems, practices and policies may be necessary prior to implementation. Additionally, the Multifactor Leadership Questionnaire (MLQ) would be utilized to assess leaders and followers' perceptions of the leadership to identify if the leadership practices employed in the context are transformational. From there, a transformational leadership development model can be developed and implemented. Of course, this is not a comprehensive description of everything entailed in forming the model, but it gives an overview of the general steps needed. Either way, moving forward will be that of transformational leadership because the theory and practice are geared towards establishing a new culture.

CHAPTER SIX

PROJECT ANALYSIS

This journey has finally reached its apex. We now have the opportunity to discover the results of our three-year trek in this doctoral project. This final chapter is meant to summarize the process and present our findings. We will begin by recapping how we arrived at the point of project implementation. Next, we will present the methods used to implement the project and why those methods were chosen. Thirdly, we will give a detailed account of the implementation of the project. Fourth, we will take considerable time to present the summary of learnings. Lastly, we will conclude with final impressions relative to the hypothesis to discover if the project actually worked, discuss why or why not, and forecast for future study. To these ends we shall now turn.

We began this inquiry by attempting to discover the common ground of need within me and my context. After much reflection and investigative work within the historical, social, and experiential contexts of the author and church the area of leadership development was identified. More specifically, a consistent frustration concerning my leadership development or lack thereof and the involvement of the leadership within the context of MSBC in assisting in implementing vision showed itself as a stumbling block. The central question of how can the pastor develop as a leader and at same time convince leadership their help and input is vital to implementing vision and moving the church

forward. The thought was a change in culture was needed and to do so a vision needed to be galvanized within MSBC.

From this it has been determined to implement a leadership development program within the church. We then formed a working theme and hypothesis to guide development of the doctoral project. The theme of “A Transformational Servant Leadership Development Model to Implement Vision in the Post-Modern Era” was then formed. This theme fit the needs within the context as well as the ministry experience and interests of the author. It was then hypothesized vision casting, and training modules infused with transformational-servant leadership principles for church leadership will equip and empower participants to own and implement creative ministry practices to carry out the church vision.

The next task was to determine a biblical foundation from which to launch our investigation. We needed a text which emphasized the roles of God, the primary leader and the leaders who would help implement the vision God has for his people. This text also needed to help leaders understand the pastor cannot be the sole vessel of leadership within the church. After considering a number of texts, Exodus 18 :13-27 was chosen for further study. We systematically studied historical, social and linguistic considerations of the text to discover its possible application to the context of study. This yielded ten leadership principles, outlined in chapter three, which were used to serve as a biblical model for leaders assisting the pastor in implementing vision.

Second, we sought to lay a historical foundation for the study. We presented Richard Allen as an example of transformational-servant leadership. We argued Allen as a transformational leader using Bolsinger’s definition of transformational leadership. This

angle of measurement was critical because the thought was that the context needed to be transformed and leaders needed to be empowered according to a shared vision. Allen's example provided an African American model of leadership which was necessary because the context of study was a predominantly African American church. Allen's story was guided by what may be called "a vision of freedom." This freedom was from white religious oppression and his leadership gave an example of how to move people toward that vision even while facing enormous challenges along the way. This is something we felt was at the heart of transformational-servant leadership.

Our third task was to engage the theological themes of practical theology and theology of leadership. We began the discussion with practical theology for the purpose of presenting how the discipline informs the theological foundation. From this study, we decided it would be best to implement our project operating from the foundation of black practical theology. This angle simply suggests African Americans have a unique set of historical and socio-economic influences which shapes praxis with the black church. Although this was not a major point of emphasis in our teaching, we needed to recognize the distinctiveness of a black perspective.

After presenting black practical theology, we studied a number of approaches to a theology of leadership in order to form the theological principles which would guide teaching points. We quickly discovered one hurdle of this kind of theological inquiry was that the field is not well-formed. Therefore, it was necessary to pull from a number of authors and mesh together the common themes. In the end, many of the theological principles were shaped from Skip Bell's theology of servant leadership as they were supported by various authors. Nine principles were then presented in the modules as the

guiding principles of leadership which helped to shape the theological stance of the pastor towards forming a vision for leadership in the church.

Lastly, we studied leadership theory which included several strands. We discovered transformational leadership included aspects of leadership models and took note of how they play a part. In the end, it was concluded transformational leadership was best suited to change organizational culture because it is the ultimate aim of the project. From this we then decided to merge the theory and theology to shape what we have called a transformational-servant model of leadership development and crafted a definition.

From the above, four leadership modules were created; Biblical Leadership Principles, Theological Leadership Principles, and a two-part presentation on Practical Considerations in Leadership. A more thorough overview of the modules will be presented in the implementation section. The fifth module was a presentation on vision. This module's intent was to show how all of the previous modules fed the vision and how ministries help to support the vision. These five courses were taught over a six-week period due to an unexpected emergency which delayed the process. Focus groups were conducted after the modules to gain a better sense of any shift in the participants mindsets. These sessions were recorded for later review.

Methodology

The initial intent for this project was to set aside eight weeks to conduct the modules with the participants. After discussing the matter with the context and professional associates, it was decided this would be an excessive amount of work.

Context associates argued the participants would not attend Bible study and an eight-week session simultaneously. It was suggested the likelihood of having consistent participation would be more favorable if the study was conducted during the normal Bible study hours of 12:00 pm and 6:45 pm. It was also suggested to, if possible, shorten the number of weeks even if it meant spending more than the allotted one hour for the normal Bible study hour. After these discussions it was decided to shorten the length to four weeks with a two-hour time frame, but the amount of material in the third module necessitated an adjustment to five weeks. Therefore, the initial module was implemented on September 24, 2019 and concluded on October 29, 2019. One session was canceled due to illness.

Data for the project was collected via three streams. Participants were asked to write their phone numbers at the top of each survey to insure anonymity and to match survey sets. A baseline survey was given at the onset of the project. This survey was shaped to collect data relative to the goals of the project. Subsequently, participants completed a survey geared towards the learning objectives of the first module before the information was presented. After presenting the material, a second survey containing the same questions was administered and collected. Once the second survey was collected volunteers were solicited to remain for a short focus group. The focus group participants were given a chance to elaborate on their answers and give their impressions to determine what participants learned and if they had a change of mind about their role in assisting the pastor in accomplishing vision. These conversations were recorded for later review.

The process described was repeated for each of the following modules minus the baseline survey. At the completion of the fourth module participants were given two

additional surveys. A spiritual gifts assessment was given to those who requested.

Participants kept the gifts assessment for their own purposes. Leaders were also given the Multifactor Leadership Questionnaire (MLQ) form F6. These forms were collected.

Upon completion of the final module the initial baseline questionnaire was distributed for completion. Those who were present for the initial module were permitted to complete the questionnaire in order to insure complete survey packages. These forms were collected and matched with the baseline survey. Forms were then sorted to create matching sets according to the participants' phone numbers.

Again, this method of approach was taken after consultation with context and professional associates. The overwhelming feedback was a concern of attempting to accomplish "too much." Professional associates felt to construct sermons and survey the entire congregation with pre and post surveys, in addition to, the modules for five weeks would be overwhelming and yield mountains of unusable data. Additionally, they felt as though there would be a better chance of surveying the intended target by utilizing the Bible study hour. In the end, their counsel proved wise.

Implementation

Project implementation did not go as planned. There were several deviations from the proposed project calendar due to unforeseen circumstances. The original timeframe for building the curriculum was January 1, 2019 through February 1, 2019. This process was not as succinct as originally predicted. The process of building the curriculum was extended well into the summer months of 2019. However, this did not have a negative

impact on the project. It actually gave more time to work through some concerns raised by the professional associates.

As stated above, professional associates advised to narrow the project scope. The intent was to preach a sermon series from the Exodus eighteenth chapter text to the entire congregation while going through the modules with the project participants. These sermons were to cover the biblical principles of leadership which were drawn from exegesis of the text. Two to three principles were to be presented each week until the project was complete.

Three issues came up which caused us to forgo this portion of the project. The first of which being project scope. The project was intended to impact current and potential leaders within MSBC. This constitutes a small minority of the 350-member church.

Secondly, professional associates felt as though an accompanying preaching series should include material from every module not just the biblical portion. Therefore, it would be necessary to change the approach. Additionally, they felt it would be “over-kill” to do both the sermon series and the modules. The recommendation was to do either the modules or the preaching series.

Lastly, professional associates felt the modules would be more impactful because participants would have the chance to ask questions. This would then give participants more interaction with the pastor which they felt was critical for the project. More “face-time,” could possibly yield more usable data was the thought process. Surveying the entire congregation was then considered to be less optimal.

While the discussion above was taking place the candidacy review packet was submitted without the changes noted. The project proposal was also submitted to the Institutional Review Board (IRB). However, approval of project proposal was not received during the summer months. Therefore, the project was not implemented according to schedule in August of 2019. During the fall intensive in late August 2019, approval for implementation was given. Two weeks later announcements concerning the project were made during the two Sunday services.

The first module was Biblical Principles of Leadership. This module was presented at 12:00 pm and 6:45 pm during the normal Bible study hour for reasons stated above. The module began with an overview of the purpose and scope of the project. Then surveys were distributed as described above. The material was presented along with a handout which gave the details of the material. Participants were then asked to put their materials away and were given a course survey identical to the first course survey to measure any changes. After the surveys were completed a focus group was formed of volunteers. The focus group discussed the topic of vision and some of the material. We then concluded the module.

The second module, Theological Principles of Leadership was conducted in the same fashion. The process was then repeated with the remaining modules as stated above in the methodology section. The final module was conducted on October 13, 2019.

The next step was to sort the surveys according to phone numbers. This was a two-week process of sorting through hundreds of forms. While sorting, it became evident there were a small number of participants who either did not place their phone numbers at the top of the forms or left the forms blank. These surveys were eliminated from the

process. It also became clear that a number of participants did not complete every module. It was then necessary to determine what constituted a “complete” survey packet. After sorting was completed it was determined that packets with the both sets of the project survey and at least two module survey sets would be considered complete. This yielded sixteen “complete” survey packets. These packets were then analyzed for outcomes. The information we gathered is presented below.

Summary of Learning

At the onset of this project we hypothesized; if transformational leadership training modules, and vision casting for church leadership are developed and implemented, learners will demonstrate an improved leadership knowledge base to assist the pastor in implementing vision. From this we set goals to help measure the effectiveness of the modules in proving or disproving the hypothesis.

The goals of this project were for the learners to: know and understand their role in accomplishing vision, understand principles of leadership, gain tactics for resolving conflict, and feel empowered to exercise their leadership in ministry. Each module was constructed to achieve these marks. The surveys and focus groups were the tools used to measure our attempt in reaching the marks above. This section will describe the outcomes of the participants based upon the surveys and comments made in the focus groups. These outcomes will be used to either prove or disprove the hypothesis.

We will begin by summarizing the results of the project survey which was meant to measure participants according to the goals set above. Secondly, we will address the module specific questionnaires as a secondary measure against the goals set for the

project. Lastly, we will discuss the overall impressions of the focus groups which gave participants the opportunity to expand their answers and express their feelings about the subject covered. To this end we will now turn.

The project survey consisted of fourteen Likert scale and one multiple choice question. Participants were given the survey at the first module and at the completion of the final module. The results are summarized below.

The first question was; I am confident of my ability to assist the Pastor in leading a congregation to implementing vision (change). Twelve participants reported no change in their response after implementation of the project. Of the twelve, one participant answered neutral (three), five answered agree (four), and five answered strongly agree (five).

Four participants indicated a change in their response after implementation of the project. One participant indicated a drop of confidence after implementation from strongly agree (five) to agree (four). The remaining three indicated an increase in confidence. Two increased from neutral (three) to agree (four). One increased from agree (four) to strongly agree (five).

Focus group comments relative to question one, were not directly discussed. However, participants indicated an appreciation for the time spent discussing leadership and vision. Additionally, one participant commented, “I didn’t know so much went into the vision. I thought God just told the Pastor what to do.”

From these results the vast majority of participants with complete packets agree or strongly agree that the pastor is able to lead the congregation in implementing vision. One participant remained neutral on the subject. The question is what does this have to do

with the stated goals? The rational is if the leaders of MSBC do not perceive the pastor to be capable of implementing vision (change), it would be problematic to say the least. Therefore, we felt it necessary to include this question in attempt to measure the feelings of the leaders.

The next three questions on the project survey were intended to measure the participants' feelings about the vision for MSBC and their role in its implementation. These questions were: I know and can articulate the vision of MSBC; I know and can articulate the vision the Pastor has for the ministry I lead; and I can confidently express how the ministry I lead functions within the church to present the gospel?

In addition to the questions above, a module entitled "Vision" was shaped to clearly present the vision of MSBC in more detail. This presentation included the vision statement, its meaning, organizational values based upon the vision, as well as short and long-term goals based upon the vision. Participants completed a three-question survey at the onset and completion of this module. The questions were open ended, giving participants the opportunity to write what they felt were good answers. Questions for the Vision module are as follows: what is the vision of MSBC? What does the vision for MSBC mean for your ministry? What is your plan to integrate the vision of MSBC into the programs of your ministry?

Lastly, volunteers participated in a short focus group. They were given the opportunity to expound on their module survey and share their feelings about anything related to the vision of MSBC. All of this was intended to accomplish the goal of participants knowing and understanding the vision of MSBC and their role in its implementation. The results were as follows.

Project survey results for question two; I know and can articulate the vision the Pastor has for MSBC, are as follows. Of the sixteen complete project packets, nine indicated no change in their pre and post-project surveys. Of these nine, one participant answered disagree (two). This participant answered question one of the pre-module survey as, “not sure.” The post-module survey was not completed. We found the same scenario with participant 815-7924 who answered question two of the project survey as neutral (three).

Five participants answered agree (four) on both the pre and post-project surveys for question two. One was able to provide the vision statement of MSBC on the both pre and post-module surveys. Three indicated they did not know the vision statement of MSBC on the pre-module survey. Another gave an answer which was not closely related to the vision statement on the pre-module survey.

Two participants maintained an answer of strongly agree (five) pre and post-project survey for the statement I know and can articulate the vision of MSBC. Of the two, one gave an accurate account of the vision statement on the pre-module survey. The second indicated they did not know the vision statement on the pre-module survey.

Three participants reported an increase in their pre and post feelings concerning statement two. The first increased from agree (four) to strongly agree (five). It should be noted this participants’ answer on the pre-module questionnaire was an inaccurate depiction of the vision statement for MSBC. This participant did not submit a post-module survey.

A second participant increased from neutral (three) to strongly agree (five) on the project survey. This participant did not write an accurate depiction of the church vision statement on the pre and post-module surveys for Vision.

The third participant who showed an increased response went from neutral (three) to agree (four). This participant did not answer any of the pre-module survey questions on vision and did not submit a post-module form.

There were three participants who indicated a decrease in response to statement two of the project survey. Two showed a change from neutral (three) to disagree (two). Of these two, one could write the vision statement of MSBC on both the pre and post Vision module surveys. The second could not write the vision pre-module but could post-module.

The third participant who showed a decrease in response to question two from strongly agree (five) to agree (four). On the pre and post-module surveys, the participant could articulate the vision accurately.

There was one participant whom we shall identify as an outlier. This participant answered statement two as agree (four) on the pre-project survey but left question two of the project survey unanswered on the post survey. On the pre-module survey this outlier could not, “recall it (vision statement) to quote it,” but did write an accurate depiction of the vision statement on the post-module survey.

Statements three and four of the project survey, I know and can articulate the vision the Pastor has for the ministry I lead, and I can confidently express how the ministry I lead functions within the church to present the gospel, were shaped to measure the goal of having learners know and understand their role in accomplishing vision. In

our effort to triangulate the results for this goal, questions two and three of the module survey, what does the vision mean for your ministry and what is your plan to integrate the vision of MSBC into the programs of your ministry were presented to participants as well.

Roughly sixty-nine percent of participants reported no change in their project survey responses for statements three and four. However, these eleven participants revealed some common patterns in their answers for both the pre and post project and module surveys. First, participants' answers to statement two on the project survey was typically reflected in their answers to statements three and four. For example, each of the participants in the group of eleven which answered neutral to the articulating of the vision statement on the project survey answered statements three and four neutral as well. This pattern is mostly true with those who indicated agree or strongly agree.

Secondly, those who indicated they did not know, remember or did not answer the vision statement question could not articulate what the vision meant for their ministry or how they planned to integrate the vision into their ministry pre-module survey.

Being there were no "right" or "wrong" answers to module survey questions two and three, those who knew or thought they knew the vision pre-module gave some sort of answer to the questions. However, only three of the eleven submitted a post-module survey. Of these three, two of the participants modified their answers on the post-module survey.

It is interesting to note, the "outlier" mentioned above did not answer statements two and three on the post-project survey, but did change their response to statement four from agree to strongly agree. This outlier also modified their answers to questions two

and three on the post-module survey. At minimum, the answers given indicated enough information was gained to articulate an answer where there was previously none.

Two of the sixteen participants showed an increase in their responses to statement three of the project survey. The first changed their responses to statements three and four from neutral (three) to strongly agree (five). The second changed their response to statement three from neutral (three) to agree (four). The response to question four of the project survey remained at neutral (three). However, these two participants modified their post-module answers to questions two and three. Their answers indicated, at minimum, they were attentive to the material covered.

Lastly, there were two of the sixteen participants whose pre and post-project and module survey results were unlike any of the other participants. The first of which changed their responses to statements three and four of the project survey from strongly agree (five) to agree (four). This participant's post-module survey answers differed only slightly. For example, the pre-module survey answer given to question two, what does the vision of MSBC mean for your ministry, was as follows. "To be intimately involved with our Lord and Savior and to grow spiritually." The post-module answer was, "We should all grow spiritually and share our salvation experience with others." It is difficult to suggest a connection between the change in answers on the surveys. However, it is clear that post-module, this participant interpreted an evangelistic component within the vision presentation.

The final participant changed their answer to question three from neutral (three) on the pre-project survey to disagree (two) on the post-project survey. Yet on question four of the pre-project survey, the answer changed from neutral (three) to strongly agree

(five). It is worthy to note this participant could not articulate the vision of MSBC and therefore did not answer questions two and three of the pre-module survey. Sadly, this participant did not submit a post-module survey.

After the completion of the Vision module, a small focus group of five was gathered to discuss the post-module questions in more detail. One glaring response of the participants was they felt as though they were being tested on the material. Although they were assured repeatedly, they were not being tested this was still the consensus. Participants felt this way because they were being asked to write down their answers to the questions. After a few minutes of discussion, the group largely indicated they had forgotten or did not know the church vision statement.¹ They also did not think about how the vision was the driving force behind the changes being implemented in ministry throughout the church. The overwhelming impression after the module was members felt more in tune with the pastor and aware of where the church is headed.

Next, we will address two modules, Biblical Principles of Leadership (BPL) and Theological Principles of Leadership (TPL). The modules were designed to address the goal of understanding the principles of leadership which guide the pastor. The BPL module covered the foundational text of Exodus 18:13-27 and included ten leadership principles drawn from exegesis of the text. The TPL module introduced the theories of transformational leadership and servant leadership along with a brief discussion of what it means to practice theology. From this, the term transformational-servant was introduced and defined as; one who gives themselves to the growth and development of themselves, their followers and the organization of which they are part. In my opinion, it is a selfless, other centered, biblical approach modeled after Jesus' ministry among the disciples.

¹ To become a people characterized by an intimate relationship with Jesus Christ.

Learners were then presented with nine theological principles of leadership derived from the theological foundations research.

Again, the two modules were intended to meet and measure the goal of learners understanding the principles of leadership which guide the pastor. Statements five, six, nine, and fifteen of the project survey were included for this purpose. The statements were as follows: “I know what is expected of me as a leader; I have personal goals to grow as a leader; and I am confident in applying transformational leadership principles in ministry.” Each of these statements was rated by the participants on a Likert scale except statement fifteen. Statement fifteen was multiple choice. Each option was part of the TPL presentation. The statement is as follows:

The role of a leader is to: Circle what you feel is the best answer.

- a. Identify and mentor someone to take their place
- b. Help followers understand their role in accomplishing the vision of the church
- c. Identify and utilize the gifts of their followers
- d. Set clear goals and expectations for their followers

The modules were presented on September 24, 2019 and October 1, 2019.

The BPL module survey was the second attempt of measuring the goal stated above for the two modules. The module survey contained the following questions: describe and or list the biblical principles of leadership which guide your pastor. Have these principles changed how you view your role in leadership? Why? Why not? How do you plan to integrate the pastor’s principles of biblical leadership into your ministry? These questions were given before and after the module. Participants were asked to conceal their notes before completing the post-module survey.

The TPL module survey served as another means of measuring our goal above.

The module contained the following questions. Describe and or list the theological principles of leadership which guide your pastor. Have these principles changed how you view your role in leadership? Why? Why not? How do you plan to integrate the pastor's theological principles of leadership into your ministry? Define transformational - servant leadership in your own words. Participants were given these questions pre and post-module. They were asked to conceal their notes before completing the post-module survey. A summary of the results shall be presented below.

After noting the data of each participant for statements five, six, nine, and fifteen of the project survey, there was little to no movement in the responses to statements five, six, and nine on the pre- and post-project surveys. However, two of the sixteen participants did show a change in response of more than one number value. Participant 815-1932 changed their response to statement six (I have personal goals to grow as a leader) from disagree (two) on the pre-project survey to agree (four) on the post-project survey. This change may be a result of the overall effect of the modules, being the post-survey was given well after the modules. Therefore, we cannot attribute this change to the BPL or TPL modules. On the other hand, this same participant responded to statement nine (I am confident in applying transformational leadership principles in ministry) with strongly disagree (one) on the pre-project survey. The post-project survey response was, agree (four). After noting the pre and post-module responses for the BPL and TPL surveys, it was clear this participant felt a grasp of the material after the modules. We can say this because the pre-module survey answers were blank. Afterwards, the participant answered the questions with responses that came directly from the material covered.

Participant 815-0709 showed a significant change in feelings for statement six. This participant changed from strongly agree (five) on the pre-project survey to neutral (three) on the post-project survey. The pre and post-module survey questions of the TPL module for this participant were mostly left blank. The pre-module and post-module surveys for the BPL module revealed the participant had a good grasp of the presentation however, there was nothing to account for the change in feeling.

It is interesting to note six participants did show a significant change in response to statement fifteen. This statement was a multiple-choice question (shown above). All but two of the participants circled at least one response on the pre-project survey. However, even though “all of the above” was not an option on the survey, the six either circled each available option or wrote “all of the above” as an answer on the post-project survey. We cannot attribute this change to the BPL and TPL modules exclusively.

After reading the responses of the participants’ pre and post-module surveys for the BPL and TPL modules a consistent theme emerged. The pre-module survey answers of the participants fell into two categories. The first of which being the “I don’t know.” The second category can be summarized as “the answer I feel is best.” This category contained a variety of answers which represented what the participants’ thought was a good answer. Again, there were no right or wrong answers to the module questions. However, the pre-module answers revealed the participants did not know the biblical and theological principles which guide their pastor.

The post-module answers regarding the biblical and theological principles which guide the pastor consistently repeated principles which were presented in the module. Each participant offered slightly different variations of the principles in their responses;

however, it was clear their answers were based upon the module information. At minimum, this suggests the learners grasped the material. At best, learners left the modules with more understanding of the biblical and theological principles of leadership which guide their pastor.

The focus groups for each module were challenging. Participants were asked to respond verbally to the module survey questions. However, their responses were focused on vision. After the five participants gave their responses it was clear the focus group was not sure of the vision for the church. As one member stated, “I just want to know where we are going.” The discussion then turned to an explanation of the purpose of the project and how the material would lead to a presentation on the vision.

Subsequent to the BPL and TPL modules, a two-part module entitled Practical Considerations in Leadership (PCL) was implemented on October 8th and 22nd. This module was designed to accomplish the goals of helping the learners gain tactics for resolving conflict and feeling empowered to exercise their leadership in ministry. Therefore, PCL modules covered a number of areas such as: the history of the post-modern black church in the United States, the contextual and historical considerations of MSBC, leadership identity, spiritual gifts, spiritual growth as a pursuit of wisdom to lead, tips for facing conflict, and examples of conflict resolution. Learners were given the opportunity to complete a spiritual gifts assessment and were also introduced to the Multifactor Leadership Questionnaire (Form 6S) to measure their transformational leadership traits.

To measure against the goals stated above, statements seven, eight, ten, eleven, twelve, thirteen and fourteen of the project surveys were formed. Again, each statement

was rated on a Likert scale both pre and post-project by participants. The statements were as follows:

7. I know my strengths as a leader.
8. I know my weaknesses as a leader.
9. I understand my leadership style.
10. I am confident in my ability to resolve conflict within the church
11. The church has adequately trained me to lead.
12. I know my spiritual gifts.
13. I know how to use my spiritual gifts in leadership.

Accompanying PCL module surveys were devised to offer a second measure the goals stated above. Learners completed the module surveys before the first installment of the module and at the conclusion of the second. The statements contained within the first survey were as follows:

1. Describe what you know about the challenges of leading in the post-modern era.
2. Based upon what you know what changes, if any, do you intend to make in your ministries and how you lead them?

The second PCL module survey consisted of the following questions:

1. Describe your leadership style in terms of a transformational-servant.
2. What are your spiritual gifts?
3. What roles does spiritual growth play in leadership?
4. How do you typically resolve conflict within your ministry?

After considering the responses of the sixteen complete project surveys, the PCL module questions above, and the focus groups, we analyzed the participants according to their responses to project survey statements. A summary of results is as follows.

Of the sixteen completed project surveys ten participants showed no movement between the pre and post-project survey in their responses to statement seven. Five participants showed downward movement to statement seven. One participant revealed an increase in response to statement seven. These results suggest the majority of the participants did not feel any different about knowing their strengths. It is difficult to say whether or not this impacts their feelings of empowerment towards leadership.

Ten also showed no movement between the pre and post surveys for statement eight. Three revealed a lowered response to statement eight. Three showed an increased response to statement eight. This most likely indicates a majority of participants had no change in feeling about their leadership weaknesses in response to the material presented in either the PCL module or the entire project.

When we take into consideration the PCL module surveys, there is no reason to change our assumptions. The module surveys for those with no movement for both statements are grossly incomplete and inconclusive. This is because the module surveys did not address strengths and weaknesses in leadership, therefore the discussion did not contain talk about strengths and weaknesses. This was a design flaw with the PCL module surveys.

The PCL module related statements on the project survey also consisted of statements ten, eleven and twelve (noted above). These statements were intended to measure against the goals of gaining tactics for resolving conflict and increasing

participants' feelings of empowerment to exercise leadership in ministry. Statement ten was to measure against feelings of empowerment. The MLQ was intended to give participants a sense of how they scored for transformational leadership markers. The results are as follows.

Seven of the participants showed downward movement in their responses to statement ten (I understand my leadership style) between the pre and post project surveys. This seems to reveal a slightly lower sense of confidence for these participants. Five participants revealed upward movement in their feelings regarding statement ten on the post-project survey. Four participants showed no movement between their pre and post-survey responses.

PCL module survey sets were incomplete within fifteen of the sixteen packets. The focus group discussions were somewhat helpful because they revealed participants were not familiar with the MLQ. Participants commented on how the approach to leadership theory and the MLQ were new and a little confusing. Therefore, the majority of downward movement may be due to this. However, we cannot draw any firm conclusions about the data for statement ten.

Of the sixteen participants, twelve revealed no movement in their responses to statement eleven (I am confident in my ability to resolve conflict within the church). Two indicated a slight increase in response to statement eleven. Two showed slight downward movement for statement twelve. This suggest the majority of participants felt agreeable or strongly agreeable to the statement.

It would be helpful to have more complete PCL module surveys to help triangulate the data, but as stated above, the data is incomplete. Ten of the participants

completed only the pre-module survey which contained the question, how do you typically resolve conflict within your ministry? One completed both the pre and post-module surveys. Nine gave answers which refer to listening to both sides and prayer. Two gave answer which indicates they make no attempts to resolve conflict. One of the two participants wrote, "I just listen." The second wrote, "I try to stay in my own lane." The remaining six did not complete the module survey.

Focus group discussions around conflict yielded variations of the module survey answers above. Therefore, we can conclude, with reservation, the majority of participants feel confident about their ability to resolve conflict however, this does not appear to be a direct result of the PCL modules. Therefore, we did not meet the goal of increasing the participants feelings concerning conflict resolution.

Statement twelve of the project survey (the church has adequately trained me to lead) was intended to help measure the goal of helping participants feel empowered to exercise their leadership in ministry. The PCL module surveys were meant to assist in measuring achievement of this goal. This was the intent behind asking participants about leadership in the post-modern era. Our rational was if participants understand more about the times in which we lead they may feel more empowered. The results are as follows.

Eight of the sixteen participants recorded an increase in feeling regarding statement twelve on the post-project survey. Four of the eight completed the pre and post-module PCL one survey. Each showed an understanding of the challenges of leadership in the post-modern era as presented in the module. We can say this because each presented concepts which were taught within the modules.

Four participants revealed no movement between their pre and post-project surveys with answers ranging from neutral (three) to strongly agree (five). One of the four completed the relevant pre and post-module surveys. This participant revealed a grasp of the material on the post module survey; however, there is not enough information to make any inferences regarding the module's impact upon the participant.

Another four showed downward movement in their responses on the post-project survey. Three of the four participants changed their responses from agree (four) to neutral (three). One participant changed from neutral (three) to disagree (two). Of these four, two completed pre and post-module PCL survey one. Their pre and post module answers each reflected comprehension of the material. We can say this because they included specific concepts from the presentation.

The focus group for the PCL module one, consisted of five people. Much of the discussion centered on what would be necessary going forward for the church to be effective in the post-modern era. It was difficult to gain a sense of why participants mostly felt the church had adequately trained them through the modules from the discussion. They felt the modules contained "a lot of good information." It was also made clear a number of them had gone through some kind of leadership training previously. Therefore, we cannot suggest the modules were the reason behind the upward movement of the eight participants.

Statements thirteen and fourteen (I know my spiritual gifts and I know how to use my spiritual gifts in leadership) were intended as a measure against the goal of helping participants feel empowered to exercise leadership in ministry. PCL module two survey

questions: what are your spiritual gifts and what role does spiritual growth play in leadership, were also intended to assist in measuring this goal? The results are as follows.

Ten of the sixteen participants showed no movement when responding to statement thirteen on the pre and post-project survey. Of these ten, two had completed the relevant pre and post-module surveys for comparison. The two showed consistent responses on the pre and post-module questions on spiritual growth.

Three of the sixteen participants revealed upward movement on the post-project survey. One of these participants completed the relevant pre-and post-module surveys regarding spiritual gifts. This participant revealed consistent answers on both surveys, matching word-for-word, but somehow felt more agreeable to statement twelve changing from neutral (three) to agree (four) post-module. This change could point to the participant completing a spiritual gifts assessment before the conclusion of the project.

Three of sixteen participants had downward movement in their responses to statement thirteen on the post-project survey. These three did not complete the pre and post-module surveys which served as a second measure to their feelings about their spiritual gifts.

Results for statement fourteen (I know how to use my spiritual gifts in leadership) revealed no movement in responses for thirteen participants. Two showed a slight decrease in response between the pre and post-module survey. One revealed slight upward movement between the pre and post-module. This statement was intended to measure against question three of the PCL module two; however, there was an uncorrected typo. The question should read: what roles does spiritual gifts play in leadership. The statement actually reads: what roles does spiritual growth play in

leadership. This kind of error should never happen and is the obvious result of poor revisions.

Focus group discussion was among five participants. The five were well aware of their spiritual gifts and understood their necessity in leadership. After the discussion, it became clear that the church had completed spiritual gifts teachings in the past. Therefore, it is safe to assume the spiritual gifts aspect of the modules had no impact on the majority of the participants. However, it may have influenced at least three.

Our stated hypothesis was if transformational leadership training modules, and vision casting for church leadership are developed and implemented, learners will demonstrate an improved leadership knowledge base to assist the pastor in implementing vision. Upon careful consideration of the results above, at best, we can conclude the project was inconclusive. It was clear participants walked away feeling more aware of the vision of the pastor. It was also clear participants took with them a new understanding of how the pastor views leadership biblically, theologically and theologically. However, we cannot clearly conclude learners now know and understand their role in accomplishing vision, have gained tactics for resolving conflict, and feel empowered to exercise their gifts in ministry as a direct result of the training modules.

Conclusion

We began this journey attempting to discover a point of synergy for personal and congregational growth. After reflecting upon my spiritual and professional journey as well as performing a contextual analysis of MSBC, the point of synergy zeroed in on the area of leadership. Why? The church was stuck in an old model of “tribal chief”

leadership and needed to transition towards a leadership model more suited to the post-modern era. Additionally, I needed to grow as a leader and concretize my leadership biblically, theologically, theoretically, and practically. The question of our inquiry became how were we to address the issues above in an actionable way to bring about transformation within all parties involved? With this question in mind, we hypothesized if transformational leadership training modules, and vision casting for church leadership are developed and implemented, learners will demonstrate an improved leadership knowledge base to assist the pastor in implementing vision.

After setting the direction of our study, we began our investigation. The first order of business was to determine a biblical foundation or model from which to work because, after all, we believe the Bible is to serve as the foundation for our ministry. Our investigation led us to study Jethro's advice to Moses contained in Exodus the eighteenth chapter. From this, we formed ten biblical principles of leadership which laid the foundation for a shared model of leadership. Upon reflection of the project, this text was a good fit for breaking the tribal chief model, but we believe a supplemental textual study may have been helpful to introduce the servant motif and give the project a more biblical solidity.

We then turned to historical study for the project. It was desirable to select an African-American historical figure to serve as a model of transformational leadership because the context in which the project was to take place is African-American. Richard Allen became that model. We measured Allen against Bolsinger's definition of transformational leadership because his, is a modern interpretation of the theory. It may

have been helpful to compare Allen against a more traditional definition of transformational and servant leadership as well.

Our third task was to investigate the discipline of leadership theologically. In doing so, we discovered the discipline is still in its formation. There were a number of approaches to a theology of leadership which we explored. After studying the various approaches, we began to see some common themes among the various scholars. We also saw value in Skip Bell's biblical theology of servant leadership. This began to sow the seeds of the transformational-servant motif. We then crafted our own definition of transformational-servant and used nine theological principles of leadership which were presented in the Theological Principles of Leadership module.

Further study is needed in the area of leadership theology. It is a fascinating field of theological inquiry. Development of transformational-servant leadership theology certainly should be pursued vigorously. This model of leadership seems to be the direction most consistent with biblical leadership and may prove effective in working among the post-modern minds of today.

Next, we explored leadership theory. Comparing and contrasting various leadership styles. This study further solidified the need to approach the project using the transformational-servant motif and the need to use some sort of leadership assessment tool. Thus, the discovery of the MLQ. The short form of the MLQ was used in this context; however, it would be helpful to use the long form in assessing potential leaders in the future.

One of the challenges of studying leadership theory was there simply is not enough time within the parameters of the program to digest the material. However, the

study made it clear there is no such thing as pure transformational leadership. It also became clear that a truly transformational project cannot be accomplished within the time constraints of our work. To transform or change a culture based upon vision takes years of tremendous discipline, creativity, focus, drive, and adaptability. After all, the attempt is to change the way people think and thus behave, which takes time. Therefore, it would be useful to continue to build a transformational-servant model for leadership and implement it within the context. The project may be complete but the work is just beginning!

After the contextual, biblical, historical, theological and theoretical studies, it was time to shape the leadership training program. Building the project from the research conducted was quite challenging. Mistakes were made along the way. Everything from typos, roll-out mishaps, focus group structure, and data collection contained hurdles which ultimately affected the ability to analyze the data. Upon reflection, the length of implementation, amount of material covered, organization and attention to detail of the forms and modules could have been handled differently.

For example, the project survey and modular surveys were not as tightly tied to the goals of the project as they could have been. Spiritual gifts did not need to be included in the material covered. Upon reflection, the modules could have been weaved together in a more condensed manner to place more focus on vision and practical application of the leadership principles. Additionally, project implementation was scheduled for eight weeks, however delays in the process and life circumstances caused it to be condensed to five. In turn, the modules were a minimum of two hours. Participants were tired by the end, which made the focus groups mostly nonproductive. Lastly,

surveys were not labeled and filed with enough detail and organization which made matching the forms a huge task. It may have been more efficient to use online survey formats and use the Likert scales for the modules, not just the project survey.

In the end, there were some significant takeaways from this project. First, through implementing this project, I have learned my style of leading MSBC needs to be adjusted to fit better manage the context because of the tribal chief mentality. I have to become more authoritarian with some matters because the division within the church. Secondly, I have gained a thirst to study more in the fields of leadership theology and leadership development. Thirdly, I was reminded that regular reinforcement of the vision and regular interaction and training with leaders is key if a change in culture is ultimately going to take place.

Was the project successful? Partially. We were able to meet the goal of participants understanding the principles of leadership which guide the pastor. The remaining goals of participants knowing and understanding their role in accomplishing vision, gaining tactics for resolving conflict, and feeling empowered to exercise their gifts in ministry were not met. This was largely due to poor construction of the surveys and or a misdiagnosis of the concerns within the context itself. Another point of consideration could be the leaders were legacy leaders. These persons were in place before the arrival of the pastor. If the study were conducted among new leaders chosen by the current pastor, as the Exodus text suggests, we may have incurred different results. Nevertheless, it was still an amazing journey!

APPENDIX A
BIBLICAL LEADERSHIP

Exodus 18:13-27 – A Shared Vision of Leadership

In Exodus the eighteenth chapter, we find the story of how Jethro, Moses' father in law, counseled him in the administration of justice within the people Israel. Jethro saw the potential for burnout in Moses and frustration in the people; therefore, he told him to gather people who can help him accomplish the vision God gave him for the community of Israelites.

This biblical passage serves as our foundational text. It is meant to establish a base from which the rest of our study will launch. What we study going forward will add to this base to construct our transformational – servant model of leadership. The following principles of leadership are the result of an exegetical study of the language, literary, historical, and social contexts of the Exodus text. The following translation is primarily from the New Revised Standard Version with my own translation choices in italics.

The next day Moses sat to decide for the people and the people stood waiting for Moses from morning until evening. Moses' father-in-law saw all he was doing for the people, and said, "What is this thing you are doing for the people? Why are you sitting alone with all the people standing before you from morning until evening? Moses replied to his father-in-law, "Because the people come to me to inquire of God. When they have a dispute, they come to me and I decide between a man and his neighbor, and I make known the decrees of God and his instructions." Moses' father-in-law said to him, "The thing you are doing is not good. You will wear yourself out, both you and this people with you, for this work is too heavy for you; you are not able to perform it alone. Now listen to my voice and I will give you counsel, and God will be with you. You be in front of God and you bring the peoples' issues to God. You will enlighten them on the statutes and instructions and make known to them the way in which they must walk and the deeds they are to do. Moreover, perceive from among all the people capable men who fear God, trustworthy men who hate bribes, and establish them as leaders over thousands, hundreds, fifties, and leaders of tens. Let them decide for the people *going forward*. Any great issue they will bring to you, but any small matter they will decide themselves. It will be easier for you and they will bear the burden with you. If you do this thing and God commands you, then you will be able to stand and also all this people will go to their place in peace." Moses gave heed to the voice of his father-in-law and did all he had said. Moses chose capable men out of all Israel and made them heads over the people, leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens. They decided for the people *going forward*. The hard issues they brought to Moses, but any small issues they decided themselves. Then Moses let his father-in-law depart, and he went his way to his own country.

1. **God has a vision for how he intends his people to live in community.** This is witnessed by how Moses is functioning among the people in the text. Yahweh communicated with and through Moses for the benefit of the people as they learned to live in community with one another. Moses then became Yahweh's

instrument for teaching the people how to live among each other peaceably. This instruction continued with Decalogue and subsequent laws handed down from Yahweh.

2. **God must be sought to provide perception.** Jethro advised Moses to *perceive* from among the people capable men. This suggests Yahweh is the One who is to guide Moses in this process. It is not a product of human wisdom but divine insight in the selection of additional leaders.
3. **Leaders must be trusted to fulfill their assignments going forward if things are going to go smoothly.** This was a product of the future tense of verse twenty-two (*going forward*). It suggests the activity of those chosen must occur on a continual basis, therefore trustworthy people were needed to insure consistency.
4. From the literary context, additional principles of leadership were developed. The first being, **leadership is a shared responsibility**. This may seem redundant, but it is not. At the heart of this principle is the idea that once leaders are chosen, they must be given space to lead.
5. A second principle the study of the literary context suggests is, **every leader needs a trusted advisor. Jethro served as such for Moses even if it was only one instance.** Yet his advice was invaluable to Moses going forward. This suggests truly wise counsel has longevity.
6. **Leaders must have time to spend with God.** The language of the text suggests Moses would hear from the people before him. He would then seek Yahweh for direction and come back with a decision. This was the process Jethro deemed ineffective. Yet his advice gave Moses more time to spend bringing the people's issues before God. Not only this, but in the wider narrative of Exodus, Moses had to spend time with Yahweh on Mount Sinai for long periods. He needed people he could trust to be in charge while he was "in front of God."
7. **Leadership roles must be well-defined.** This principle is derived from what is not in our literary context. The roles of the selected leaders were to decide cases. What we do not know is the reach of their leadership. How they were to function was not made clear in the narrative.
8. **Leaders must share the vision (spirit) of the primary leader.** This principle was derived from the Numbers eleventh chapter narrative. The similarity between the two narratives calls for this addition because the principle is on target. Yahweh instructs Moses to select seventy men to help him lead the people. Yahweh then takes a portion of the spirit Moses has and gives it to the leadership. For our purposes, we can substitute vision for spirit because the principle applies.
9. As a result of studying the historical and social context under which Exodus eighteen was most likely written, one gleans additional principles for leadership.

Leadership must remain faithful to the worship of God. This is evident from the oracles of Amos and Hosea, who prophesied against the north shortly before its demise at the hands of the Assyrians. Judgment came upon Israel because the leaders did not remain faithful to the covenant of Yahweh; and therefore the nation went astray.

- a. The reader can glean from the discussion that the narrative was compiled for Israel under a specific set of circumstances with the purpose of presenting Yahweh as the greatest power and ultimate deliverer. These circumstances were most likely an Israel attempting to survive under the domination of the Assyrian empire somewhere between 800-600 BCE
- b. Holding to the ninth to eighth century BCE of the northern kingdom timeframe for the Elohist author of the pericope the concurrent Israelite history of the northern kingdom is recorded by D, Amos and Hosea in the biblical texts 2 Kings 14-17, Amos and Hosea
- c. The two super-powers outside of Israel are Egypt and the emerging Assyrians. The Assyrians begin to make a major push towards the south after the reign of Solomon leaving the split kingdoms of Israel (Jeroboam 928-907) and Judah (Rehoboam 928-911) caught in the middle of this struggle for dominance. This struggle reaches its height in the late eighth century BCE with the rise of Tiglath-Pileser III (747-727) just after the reign of Jeroboam II (788-747).
- d. Tiglath-Pileser III sacked the northern kingdom, exiled the inhabitants and forced the Israelites into servitude. Samaria, the capitol of the northern kingdom, was subsequently destroyed after a rebellion by one of Tiglath-Pileser's successors, Sargon II in 722. The Israelites were then scattered to cities within the Assyrian empire completely crushing their spirit. These times are riddled with the trials of Israel being seduced to worship other gods as Assyria continued to press their dominance over the region. They had become engulfed in the ways of their captors but a few faithful to Yahweh still remained. During the eighth century BCE, the prophetic voices of Isaiah, Jeremiah and Ezekiel begin to come into play. These prophets issued oracles against foreign nations and spoke of the future Yahweh intended to provide for his people. The pending destruction of Assyria becomes immanent because of their practices of injustice. These prophets intended to pronounce a message of hope for Israel, as they were inspired to trust in Yahweh, their deliverer.
- e. From the writings of Amos and the historical data, Wolff describes the socio-political context as one in which, "Israel reached the summit of its material power and economic prosperity as well as the apogee of its

territorial expansion, comparable only to the era of David and Solomon.”¹ Thus, a time of great prosperity under Jeroboam II was initiated as Israel rested upon their selection as a sort of insurance policy against destruction. Though it was a time of prosperity, it was also one of injustice and general moral depravity. Both the leadership and the people were guilty of breaking Yahweh’s covenant. Not even their worship, according to Amos was acceptable. On this topic, Smiths offers, “Israel’s moral and spiritual decline, plus the social upheaval brought on by greed, contradicted their accelerated religious activities (sacrifices).”² This can be deduced from the punishments declared against Israel (3:14; 4:4–5; 5:4–5; 5:22–24). That punishment, though not directly stated by Amos, was brought to fruition at the hands of the Assyrians.

- f. The prophet Hosea was also a critical voice during the reign of Jeroboam II. The socio-political scene was much like that of Amos described above. However, Hosea’s message against the northern kingdom was framed differently than Amos’. He depicted Israel as adulterous and Yahweh as the loving spouse who is willing to forgive the adulterous companion. Utley, when describing Hosea’s angle against the northern kingdom, describes the religious atmosphere as one of, “outward religious activity, but very little true faith. The fertility cults of Canaan had been amalgamated into Israel’s religion.”³ According to Hubbard, Hosea sees Israel’s, “theology as wrong—giving credit to the Ba’als for what are gifts of Yahweh, who alone has the power to spark fertility (2:5, 8–9). He brands its sacrifices as futile, offered to the wrong gods in the wrong places for the wrong reasons (4:19; 5:7).”⁴ Hosea’s indictment reaches every level of society in the northern kingdom as he, “denounces its leaders—priest, prophet and king (4:4–5; 5:1).”⁵
- g. The text then, is part of the larger call to the northern kingdom to return to its roots of establishing leaders who are faithful to the directives of Yahweh. In doing so the socio-political and moral ills which had come upon the people would be alleviated by a merciful Yahweh who requires love and justice among his worshipers to maintain covenant.

¹ S. M. Paul and F. M. Cross, *Amos: A Commentary on the Book of Amos* (Minneapolis, MN: Fortress Press, 1991), 1.

² B. K. Smith and F. S. Page, *Amos, Obadiah, Jonah*, vol. 19B (Nashville, TN: Broadman and Holman Publishers, 1995), 26.

³ B. Utley, *Eighth Century Minor Prophets: Amos, Hosea, Jonah, and Micah* (Marshall, TX: Bible Lessons International, 2006), 5.

⁴ D. A. Hubbard, *Hosea: An Introduction and Commentary*, vol. 24. (Downers Grove, IL: InterVarsity Press, 1989), 29.

⁵ Hubbard, *Hosea*, 30.

- 10. Maintaining right relationship with humanity (practicing justice) is critical for the continued success of the vision given by Yahweh.** It was stated above that God had a vision for how he intended his people to live in relationship with him and each other. The historical and social context reveals that when this vision is lost or not adhered to, human relationships break down. When human relationships break down, justice is not administered; and the people cannot go home in peace. It was this end that was at the heart of Jethro's advice to Moses.
- a. It is logical to conclude the socio-political and religious context described above could have had an impact on the compiler of the text given the time period of the ninth to eighth century BCE. The socio-political environment of Israel was one of prosperity and moral anarchy. Many of the kings had no sense of the laws of Moses and therefore they lacked faithfulness to the covenant. As a result, the northern kingdom was torn down because, according to Amos and Hosea, it was riddled with idol worship, injustice and immorality. Moreover, towards the mid-eighth century, the rising power of Assyria placed them in servitude to foreign power. The people were subsequently scattered to various cities which must have impacted their sense of national pride. They were a people estranged from their God and their land. Their families may have been torn apart and life as they knew it came to a screeching halt. These circumstances must have pushed the writers to search for meaning and solutions to their national dilemma.
 - b. As Maxfield rightly observes in his article, "The Evolution of Judaism in the Post Exilic Period," "The development of religious thought in any period depends upon the development of the conception of God."⁶ The writer's conception of Yahweh and the leadership of Moses was therefore critical in the compiling of the Exodus as salvation history. Returning to the ways Moses initiated, then became central to Israel's return to right relationship with Yahweh and the end of their exile. Thus, the authors of Exodus, more specifically E, presented Moses in a prophetic light as a way to bring Israel back to its roots in following the statutes of Yahweh. The text then, is part of the larger call to the northern kingdom to return to its roots of establishing leaders who are faithful to the directives of Yahweh. In doing so the socio-political and moral ills which had come upon the people would be alleviated by a merciful Yahweh who requires love and justice among his worshipers to maintain covenant.

⁶ T. H. W. Maxfield, "The Evolution of Judaism in the Post-Exilic Period: With Special Reference to its Literature," *Modern Churchman* 24, no. 5-7 (October 1934): 275-294, accessed April 5, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

APPENDIX B
THEOLOGICAL PRINCIPLES OF LEADERSHIP

Theological Principles of Leadership

Theology of leadership is a relatively new field of theology. The goal of the discipline is to try to understand what God is up to in the leadership process. Our aim is to gain understanding of theological principles which guide the pastor. We do this because theology informs our praxis. To put it another way, what we believe informs why we do what we do as leaders. Therefore, the aim of this module is to introduce us to the theology behind the approach to leadership called transformational-servant.

Transformational leadership is concerned with purposes outside of the self and therefore challenges followers to put aside self-interest for the good of the team, organization, or larger polity.¹ At its core, transformational leadership develops followers towards their best self for the good of the whole of which they are a part. It is a process that involves, “an exceptional form of influence that moves followers to accomplish more than what is usually expected of them. It...incorporates charismatic and visionary leadership.”²

Much of the same can be said about servant leadership however, one does not need to be charismatic to practice servant leadership. According to Greenleaf, the “father” of the theory, servant leadership begins with one having the desire to serve first. Then one aspires to lead subsequently. Yet, while leading one serves in such a way as to assist in the growth, health and maturation of their followers.³ Thus both transformational leadership and servant leadership are primarily people-centered.

Echols believes it is in the practice of inclusiveness and the use of influence are where transformational and servant leadership are essentially married.⁴ Stone, Russell, and Patterson in their analysis of the two theories offer “transformational leadership and servant leadership have relatively analogous characteristics (which) emphasize the importance of appreciating and valuing people, listening, mentoring or teaching and empowering followers.”⁵ The difference between the two, is the end focus. The end of transformational leadership is to align interests for the good of the whole. Whereas, the end of servant leadership is serving others. This may seem like splitting hairs, but it is key to understanding the difference between the two theories.

¹ Bernard Bass, *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*, 4th ed. (New York, NY: Free Press, 2008), 619, Kindle.

² Peter G. Northouse, *Leadership: Theory and Practice*, 8th ed. (Thousand Oaks, CA: Sage Publications, 2018), 163, Kindle.

³ Northouse, *Leadership*, 227, Kindle.

⁴ Steve Echols, “Transformational Servant Leadership: A Potential Synergism for an Inclusive Leadership,” *Journal of Religious Leadership* 8, no. 2 (Fall 2009): 85-116, accessed December 12, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

⁵ Gregory Stone, Robert F. Russell, and Kathleen Patterson, “Transformational Versus Servant Leadership: A Difference in Leader Focus,” *The Leadership and Organizational Development Journal* 25, no. 4 (2004): 354, accessed December 12, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

A transformational-servant is one who gives themselves to the growth and development of themselves, their followers and the organization of which they are part. It is a selfless, other centered, biblical approach modeled after Jesus' ministry among the disciples.

- 1. A transformational – servant understands who they are under Christ and submit to His transformation of their character. This means leaders are regularly involved in spiritual transformation. Matt 4:17-19; 1 Cor 12: Eph 5 – Christ is the head of the church. To submit to this means a transformation of self Rom 12:2; 2 Cor 5:17**
 - a. See Biblical principles 2, 6, 9.**

Ayers, in his effort to create a common language within theology and leadership theory, suggested both God and leaders act out of their nature or being. Therefore, a theology of leadership begins with ontology. He presented the idea that “the being” out of which a Christian leader operates should be of a Christ-like disposition of authority and humility.

Okesson, in his article, *The Image of God in Leadership: A Contextual Exploration of Theology of Leadership*, posits essentially the same thought, though from a different angle of approach. Okesson presents an argument which offers a theology of leadership begins in the identity of the leader. He says, “unless the Christian leader understands himself before the Lord, true identity is not possible. This must be the starting point for any theology of leadership.”⁶ He goes on to argue the identity of a Christian leader is tied to his or her character which is derived from the image of Christ revealed in the leader as humble and receptive.⁷

Bell offers, “leadership acknowledges the sovereignty of God.”⁸ This principle primarily communicates one’s ability to submit to God’s purpose and plan as the head of the church. It points to the leaders’ ability to trust God as the sustainer of the church.

Leadership must understand who they are in Christ and what that means for the transformation of character. This falls in line with Bell’s third principle, “leadership development begins with the spiritual transformation of the person.”⁹

⁶ Gregg Okesson, “The Image of God in Leadership: A Contextual Exploration in Theology of Leadership,” *Africa Journal of Evangelical Theology* (2004): 28, accessed December 1, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

⁷ Okesson, “The Image of God in Leadership,” 30, accessed December 1, 2018, ATLA Religion Database with ATLA Serials, EBSCO Host.

⁸ Skip Bell, ed., *Servants and Friends* (Berrien Springs, MI: Andrews University Press, 2014), location 7553, Kindle.

⁹ Bell, *Servants and Friends*, location 7553, Kindle.

“Paul became a new creature in Jesus Christ. New perceptions of the world, new perceptions of society, new priorities, new ambitions, and new criteria of perception—all these and more constituted a reformulation of Paul’s former self-understanding and identity.”¹⁰ *Servants and Friends: A Biblical Theology of Leadership*. Andrews University Press. Kindle Edition.

2. Transformational – servants can understand and rightly apply scripture to their context. 2 Tim. 2:15

It is safe to say the biblical narrative must be carefully and intentionally reflected upon with the context of church in mind. In other words, leadership involves hermeneutics. The scripture is central in theological reflection.

3. Transformational – servants draw their power, influence, and direction from the Holy Spirit. John 14:15-25; 2 Cor. 12:9, Rom. 12:2.

a. See biblical principle 2

In the same way, each author has acknowledged the power, influence, direction, and identity comes from God (Father, Son, Spirit). “Leadership development begins with the spiritual transformation of the person.”¹¹ It suggests the leader is only as successful as his or her relationship with the Lord. The Holy Spirit serves as the empowering presence that transforms a leader and provides the presence which fosters community.

1 Corinthians 2:14-16 – These verses simply mean those who do not have the Spirit cannot discern what comes from God. They, just like everyone else, need the help of the Spirit. Those who belong to Christ have the mind of Christ through the Spirit. Therefore, those who have the Spirit should be able to discern what comes from God, namely the gospel and the activity of the Spirit. In order to function in this world and the church, the way God intended, we have to rely upon the Holy Spirit. When we are not being led by the Spirit, we can reject what God is doing in the world and the church. The Spirit empowers us to walk out this life. The Spirit provides us with spiritual gifts and spiritual power to remain faithful to Jesus and serve him. The Spirit also serves as our guide, giving insight and direction according the will of Christ.

4. Transformational – servants function within community not over or ahead of the community. They both lead and follow their constituents. Col. 1:28-29, Gen. 1:26; 2:19; 12:1-3, Luke 1:39-41, Acts 2:42-47.

a. See biblical principles 4, 10

¹⁰ Bell, *Servants and Friends*, location 7553, Kindle.

¹¹ Bell, *Servants and Friends*, location 7553, Kindle.

Bell begins with, “leadership is a community process.”¹² The basic premise is leaders’ function within a community not over or ahead of the community. Their function is a fluid one in which they lead and follow and is initiated from within the community.

5. **Transformational – servants work toward the betterment of the people involved in the community. They work with an intentional effort to help the people they work with to be their best. John 15:12-17**
 - a. See Biblical principle 10

Since God is relational, leadership is most effective when there is an intentional effort to foster a sense of community. From their survey of scripture, Bell argues, “servant leadership is the appropriate model for applied biblical leadership.”¹³ The argument is leaders must serve among the community before they can effectively lead. It is the idea of sacrificial leadership modeled after the leadership of Jesus, who suffered for the sake of God’s purpose.

6. **Transformational – servants unify according to God-given vision.**
 - a. See Biblical principles 1, 8.

Skip Bell holds the premise that the church is **“a community that visions together.”** He argues a God-given vision which must be embraced and shared by the entire community and risers above self-interests. A shared vision in leadership is formed out of a synthesis of seeing the big picture for the church as given by God. “We seek God-given vision as community. **Our visioning engages our shared spirit**, gives meaning and purpose to our efforts, and allows members to rise above self-interest and maintain motivation. Vision is a capacity to see things in their relationship to other things.”¹⁴

7. **Transformational – servants are courageous. Joshua 1:6-9**

The seventh principle is also birthed out of a sense of community as the church collectively, “acts with courage” to move in the direction of vision. It suggests the church acts as one to commit itself to apply spiritual gifts, assets and talents to accomplishing vision.

8. **Transformational - servants are creatively future oriented. Gen 1:1**

Operating from the position that God is creative, Bell argues leadership acts creatively. This creativity is the product of vision which sees a better future for the next generation. Leadership then works to move the church towards what one sees as God’s will for his kingdom.

¹² Bell, *Servants and Friends*, location 7541, Kindle.

¹³ Bell, *Servants and Friends*, location 7564, Kindle.

¹⁴ Bell, *Servants and Friends*, location 7564, Kindle.

“He is a God who takes the initiative to establish harmonious systems throughout nature and human relationships. He acts in the progression of history (**Dan. 2:27–28, 44**). He redeems (**Matt. 18:11**). He ordains ministry (**John 1:33, 43; Acts 1:8**). He establishes His church (**Eph. 1:3–6**). God is not a passive observer of the status quo. He changes things.”¹⁵

9. Transformational – servants are willing to make sacrifices for the vision of God. John 3:16; Matt. 20:20-25; Act 12:1-2; 14:19-20; Matt. 10:34-38.

Lastly, Bell says, “leadership means sacrifice.”¹⁶ This principle is inherent in the other principles, yet it is presented as a separate item. The premise is, leaders must be willing to change and take risks based upon faith in God’s vision for the church.

¹⁵ Bell, *Servants and Friends*, location 7576, Kindle.

¹⁶ Bell, *Servants and Friends*, location 7576, Kindle.

APPENDIX C

PRACTICAL CONSIDERATIONS IN LEADERSHIP

Considerations for the Post-Modern Black Church

Historical Considerations

With the evangelism of slaves, Christianity began to take hold among black people. Yet with the overt racism of white denominations black churches were formed. Although slavery sought to eradicate the identity and culture of Africans pieces their worldview survived through Christianity. Dale Andrews in his book *Practical Theology for Black Churches* says, “African worldviews are deeply concerned with the ongoing harmony among all realms of creation or life. When this harmony is disturbed, spiritual values place great expectations in resolving human conflicts or reharmonizing with the created order.; Three fundamental themes shape these spiritual values: human relations, humanity's individual and corporate relationships to the supernatural, and a person's understanding of one's own being.”¹ These three themes are consistent with the biblical witness and are still present within the black church. It is what shapes our biblical interpretation (hermeneutics) as a people. James Cone writes in more detail about this in his book *A Black Liberation Theology*.

The effects of systemic racism still plague black communities and churches to this day. James Henry in his book *The Courage to Lead* wrote, “The African American was enslaved in America for nearly 350 years. During this time, the White slave master systematically taught all of the slaves that they did not ever have to listen to another slave, meaning that no slave was capable of leading another since they all were the property of the owner, the master. This propaganda worked so well that it can still be seen and felt in the twenty-first century.”² This mentality is why some still do not trust other blacks in leadership or business. It is a self-destructive mentality stemming from a lack of self-respect and a misunderstanding of identity orchestrated by slave masters.

Why are these things important for us? Because the black church is unique in its origins and therefore has its own qualities and characteristics which must be considered. We must know where we come from in order to understand where we are headed. The black church has been about the liberation or freedom of black people from economic, social, and educational systems of oppression. It started with slavery, next reconstruction, followed by Jim Crow/segregation and the forms of economic, education, and judicial inequities we see today.

When it comes to vision, we have to ask ourselves and God – what are we to do about the systemic inequalities we see in our present society? How do we minister to people who are affected by these issues both within and outside the church? Then we exegete our context.

¹ Dale P. Andrews, *Practical Theology for Black Churches: Bridging Black Theology and African American Folk Religion* (Louisville, KY: Westminster John Knox Press, 2002), location 163-165, Kindle.

² James Henry Harris, *The Courage to Lead* (Lanham, MD: Rowman and Littlefield Publishers, 2001), Kindle.

Contextual Considerations

While researching the statistics for the city of Kankakee, it was discovered that 11.8% of the population in 2010 was over the age of sixty-five. Projection estimates for 2015 for sixty-five and over, were 13.5%,³ which suggests the main bulk of the population 88.2%, were under the age of sixty-five in 2010. According to 2015 projections, these statistics should not have changed much. If the guestimates are reliable, the church is roughly 18% lower in make-up than the city for those under the age of sixty-five and about 17% higher in make-up than the city for those over the age of sixty-five. Even still, the church and city are largely youthful.

The city fell well below state and national percentages in the area of higher education. The American Community Survey Estimates for years 2011-2015, 12.2% of city residents, twenty-five years of age and older, had attained a bachelor's degree or higher.⁴ Of the city residents with a bachelor's degree or higher, 7.5% were AA, 17.1% were white, and 4.6% were projected to be Hispanic or Latino.⁵ These education levels may have been reflected in the income and poverty levels. The per capita income for the city of Kankakee was \$16,459 with a median household income of \$32,402. This yielded a poverty percentage of 33.6% within the city.⁶ In 2015, Kankakee School District 111 report card designated 81.4% of their students as low-income, which was significantly higher than the state percentage of 54.2.

The economic and educational demographics presented above focus a clearer picture when employment statistics are considered. For example, from 2011 to 2016 the fastest growing occupations in Kankakee County were: production workers, office clerks, registered nurses, and heavy and tractor-trailer truck drivers. Of these four, registered nurses and tractor-trailer drivers offered a wage of over \$15 an hour.⁷ Out of twenty of the largest occupations within the county, a total of six have a wage higher than \$15 an hour.⁸ Two of these occupations, heavy and tractor-trailer truck driver and first line

³ United States Census Bureau, "Quick Facts," 2010, accessed November 13, 2017, <https://www.census.gov/quickfacts/fact/table/kankakeecityillinois,kankakeecountyillinois/PST045216>.

⁴ United States Census Bureau, "Quick Facts," accessed November 10, 2017, <https://www.census.gov/quickfacts/fact/table/kankakeecityillinois,kankakeecountyillinois/PST045216#qf-headnote-b>.

⁵ United States Census Bureau, "American Community Services Projections 2011-2015," 2010, accessed November 10, 2017, <https://factfinder.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=CF>.

⁶ United States Census Bureau, "Quick Facts," accessed November 10, 2017, <https://www.census.gov/quickfacts/fact/table/kankakeecityillinois,kankakeecountyillinois/PST045216#qf-headnote-b>.

⁷ Grundy Livingston Kankakee Workforce Board, "Kankakee County Labor Market Analysis," 2016, accessed November 7, 2017, http://www.glkworkforceboard.com/media/1080/02_kankakee_county.pdf.

⁸ Grundy Livingston Kankakee Workforce Board, "Kankakee County Labor Market Analysis," accessed November 7, 2017, http://www.glkworkforceboard.com/media/1080/02_kankakee_county.pdf.

supervisors of retail sales workers, require, at minimum, a postsecondary non-degree. Registered nurses, elementary school teachers, and general operations managers require a bachelor's degree. Postsecondary teachers require a doctoral or professional degree. This data suggests the majority of county residents are ineligible for the most plentiful and highest paying occupations in the county. It also suggests fourteen of the largest occupations within the county are paying at an hourly rate of less than \$15, which could be a contributing factor to the poverty levels within the county and city.

We live in what some call the post-Christian era. It simply means Christianity is no longer the dominant world-view of our culture. Another term is post-modern. A post-modern society is one that does not embrace "absolute truths." Therefore, religion is only "true" for those who "believe." In this society institutions are viewed with skepticism (government, church, etc.).

Church Considerations

Morning Star Missionary Baptist Church was established in 1928 as an outgrowth of Shiloh Baptist Church in the city of Kankakee, Illinois under the leadership of its organizing pastor. He and roughly twenty people organized themselves to worship on the north end of town, which was where most, if not all, African Americans lived in that day. Shiloh was on the south side of town, which forced travel outside of the arc of safety for blacks in a very segregated city. After one year of worshiping in the homes of various members, land was purchased in 1929 and a modest church edifice was erected. Between 1930 and 1971 there were a total of eleven pastors who served at Morning Star. Together; they helped make it the largest black church in the city of Kankakee.

According to the seventy-fifth anniversary booklet, the installation of their new pastor in 1971 "marked the beginning of a new era in the life of the church."⁹ The church grew quickly under his leadership. Within five years, land was purchased; and a new church was built just a few blocks away from the original location. The new facility boosted the seating capacity from 150 to 500 and more than doubled the classroom and office spaces. As time progressed, over twenty new ministries were formed and a weekly radio broadcast was established. By the time of his retirement in 2008, Morning Star had grown to an active membership of over 1,000 and developed a reputation for being both politically and socially active within Kankakee.

Upon the recommendation of this pastor, a new leader was brought in to lead the congregation. In 2008 the successor was brought-in but the transition of leadership was difficult. The previous pastor was given the distinction of Pastor Emeritus and remained present among the congregation, which made the leadership dynamic complicated. Through a series of tough decisions and even tougher interpersonal issues between the two, the Pastor Emeritus faded from the scene. Though the pain of the separation lingered within the ministry and caused the exodus of a number of long-standing members, the church thrived and made a number of facility improvements. Under the leadership of the new pastor, the church added video capabilities with a large projection screen and several

⁹ Morning Star Missionary Baptist Church, anniversary booklet, 2003.

monitors were strategically located throughout the building for viewing the services. New sound and computer systems were also installed to enhance the audio and visual recording. According to the membership, Morning Star had always been a musically gifted church and this tradition continued under the new leaders' watch as he was a gifted singer and musician.

Morning Star Missionary Baptist Church currently has an active membership of approximately 350, however there are over 1,300 names on the church roster. A number of these members are either deceased, relocated, or joined and never returned. There are two active white members and one member who is described as other. The vast majority of the membership are natives of the city and live within an eight-mile radius of the facilities. The church does not currently have an accurate membership database containing all of the demographic variables. A guestimate based upon a scan of the active church role by the Membership Clerk, who is familiar with almost every name, yields the following rough estimates. Membership over the age of sixty-five is roughly 30% of the population. Those between the ages of twenty-five and sixty-four make up roughly 60% of the membership. While those under the age of twenty-five are 10% of congregants. Whereas, Kankakee County reported 13.4% of the population as over the age of sixty-five in 2010, while the City of Kankakee was 11.8% in the same year. Projection estimates for 2015 for sixty-five and over were 14.4% (county) and 13.5% (city). County data for 2010 reported 51% of the population between the ages of twenty-five and sixty-four, with 35.6% twenty-four and under (2015 projections were less than one percentage point in difference).¹⁰ Which suggests the main bulk of the population, 86.6% (county) and 88.2% (city), were under the age of sixty-five in 2010 and according to 2015 projections this should not have changed much. If the guestimates are reliable, the church is 16-18% lower in make-up than the city and county for those under the age of sixty-five and about 17-19% higher in make-up than the city and county for those over the age of sixty-five.

The north side of town, where Morning Star is located, has been declared a slum area as it is riddled with vacant homes and lots. The property sits on approximately five acres. There is a main building which houses the sanctuary and church offices for the pastor, trustees, church office, Sunday school, as well as a small kitchen with an adjoining fellowship hall, a small chapel, and three small offices. Another building, which was once a skating rink, houses a commercial kitchen and classroom spaces. It is located directly across North Harrison Avenue; the street on which the total property is located. Within one-hundred feet of the main church is an old building affectionately termed "The Gas House." It is an old building which served as the site for mining gas used to fuel the old-style streetlights within the city. The sludge mined from this building was contained underneath the ground by the Environmental Protection Agency before the construction of the church. The Gas House is mainly used for storage because it does not meet code for occupancy. Directly adjacent to the property are several vacant lots and residential properties. Within three blocks is an elementary school and a factory for Valspar, a paint manufacturer. There are two active railroad lines within a four-block radius.

¹⁰ United States Census Bureau, "Quick Facts," 2010, accessed November 13, 2017, <https://www.census.gov/quickfacts/fact/table/kankakeecityillinois,kankakeecountyillinois/PST045216>.

Summary

In summary, America is a country tainted by the lasting effects of slavery. Black people, to some degree, suffer from issues of identity which stem from slavery. Our city has both economic and educational challenges. The church has had thirteen pastors in ninety-one years which yields an average tenure of seven years. Its facilities are forty-five years and older and does not have adequate representation of those under the age of sixty-five when compared to the city and county demographics. These considerations above are but some of the motivating factors to seek God's vision for how he desires for us to live in community. In other words, how does the church speak to and address the issues of identity, social, economic, and educational inequalities of the present day? What does God want to do through us to make God's power and presence known? How can God use us to transform people's lives in our context?

The Changing Scope of Leadership in the Black Church

The need for change in leadership style

We have presented several relevant questions above which lay the foundation for further inquiry.

1. What does God want us to do about the systemic inequalities we see in our present society?
2. How do we minister to people who are affected by societal issues both within and outside the church?
3. How does the church speak to and address the issues of identity, social, economic, and educational issues of the present day?
4. What does God want to do through us to make his power and presence known?
5. How can God use us to transform people's lives in our context?

These questions are the prayers we use to allow the Spirit to spark our creativity as leaders in the present-day church. As we understand more about the present day, we have to assume we may need to employ new approaches to affect change. However, the change must first begin in us as leaders. It starts with the pastor and filters down through the leadership structure. The "tribal chief" or authoritative style of leadership is dying and could be a contributing factor to the exodus of young people from the church. (1 Kings 12)

As Michael Evans states in his book *Leadership in the Black Church*, "A changing African-American culture has morphed into a new community of people who are more affluent, better educated, and demanding new leadership models. In response to these

changes, church leaders are challenged to move beyond the extensive use of the authoritative model of leadership to a more suitable participative inclusive style. If the church is going to remain relevant in our changing world, it requires a different approach and style of leadership.”¹¹ It would appear on the surface that this statement does not apply to our context based upon the information provided above. However, it does apply to the people we intend to reach. As stated above many of the well-paying jobs in our area require at least an undergraduate degree. These positions will be filled and some of those who fill them will be black and will relocate to our area. This is already happening. We have already begun to bring in new people who fit the description of Evans. As people who fit this description come into our midst, the pastor must give room for their ideas and contributions to assisting in accomplishing the vision. In other words, new people with new ideas see things we do not and can help keep us relevant.

Another note to the point of a need for change in this post-modern era is evidenced by George Barna in his book, *High Impact African American Churches*. Barna notes the worldview of Blacks in our current culture. Based upon his research he says:

If we examine just a few of the core beliefs that help to define a person’s worldview and his or her understanding of Christianity, we find that millions of people, including blacks, mean well but are off-track. For instance, our national studies in 2003 revealed the following: Only 22 percent of black adults strongly disagree that Satan is just a symbol of evil but does not exist. Just 30 percent of black adults strongly disagree that a good person cannot earn his or her way into heaven because of his or her laudable works. Not even half of black adults (48 percent) strongly disagree that Jesus committed sins while He was on Earth. One out of every four blacks (23 percent) has some notion of God other than the biblical description of His nature and character—loving, pure, omniscient, omnipotent, the creator of the universe, the reigning ruler of all things. Barely more than one out of every four (27 percent) believe that absolute moral truth exists. Less than half believe that they have a responsibility to share their spiritual convictions about Christ and salvation with other people. While we may be excited to learn that a huge majority of blacks (85 percent) contend that their religious faith is very important in their lives and that most black adults (60 percent) are convinced that the Bible is accurate in all of its teachings, there are obviously some loose connections related to the substance of their faith. (For the sake of cultural context, it might also be pointed out that the statistics for each of these measures pertaining to the white population are even less affirming.)¹²

When we take this mindset into consideration, we must concede it further makes the argument we have to adjust how we approach discipleship. Successful churches have implemented a new evangelism and discipleship model. This kind of model does not

¹¹ Michael Evans, *Leadership in the Black Church: Guidance in the Midst of Changing Demographics* (Fort Worth, TX: Austin Brothers Publishing, 2018), Kindle.

¹² George Barna, *High Impact African-American Churches* (Grand Rapids, MI: Baker Publishing Group, 2005), Kindle.

depend solely on traditional methods of most of the teaching done by the senior pastor. Instead, churches have offered a menu of different opportunities for spiritual growth. “The usual offerings—the worship service and Sunday School—are always present. In addition, special options are offered, such as small groups, elective classes, special events, off-premises seminars and conferences, individual mentoring, workplace meetings, service clubs, online courses, satellite teaching programs and more. Even the Christian media—especially radio—have been integrated into the discipleship prescription of many churches, with the blessing of the church leaders.”¹³

We must also take into consideration the rate of change in our society. Barna notes, “Every successful contemporary church—black, white or multicultural—should be aware of Tom Peter’s observation that the pace of change in our society means that any organization can move from “champ to chump” in only five years. American culture is changing so rapidly that a product or service could be celebrated today and entirely ignored in fewer than five years.”¹⁴ What it suggests is what we did just five years ago is no longer relevant. Therefore, every few years we have to look at what we can do differently to affectively reach and disciple people. To put it another way, we cannot keep doing the same thing and expect to be effective in our mission. Ministry leader must adapt and change along with the changing times. This requires fresh ideas and the courage to implement them. This makes it imperative to train and equip new leaders through discipleship and mentoring. We must remember, leaders are agents of change not maintainers of the status quo.

Churches who have been effective at changing with the time have developed leadership teams. Barna notes, “The best of the nation’s African-American religious bodies relies heavily on leadership by teams rather than the outstanding gifts and charisma of a single dynamic leader. The strength of these teams is found in their blending of leaders who have complementary gifts and skills, their mutual passion for the same vision, a desire to give the credit to God rather than seek it for themselves and the ability to work within the parameters set for their team by the senior pastor, who typically serves as a “super leader” overseeing all leadership activity within the ministry.”¹⁵ This approach is consistent with what he have discussed in our biblical and theological principles of servant leadership.

Summary

What does all of this mean for us? The world is changing; and we must adjust to remain effective in it. We can no longer depend solely on the pastor but must rely first on the Spirit and the contributions of others. Therefore, as leaders we must know ourselves and our context. We must also develop good followers who “share the spirit” of the pastor. This is no easy task. It takes time. Again, Barna offers from his studies of black

¹³ Barna, *High Impact African-American Churches*, Kindle.

¹⁴ Barna, *High Impact African-American Churches*, Kindle.

¹⁵ Barna, *High Impact African-American Churches*, Kindle.

churches, “Our observation is that growing great followers takes the five T’s: Time—There are no shortcuts; plan on allocating many hours each week to raising up world-class followers. Training—Encouragement, instruction, feedback and supervised participation are part of the process. Tracks—Routines and practices that become part of the continuity make following possible and efficient. Truth—Honest feedback and godly wisdom are dispensed by someone who loves them and the Master whom they serve. Trust—Mutual respect and honor enable the relationship to grow constantly.”¹⁶

To do this, the pastor must spend more time with leaders and developing new leaders. The pastor must also spend more time casting vision and leading ministries to tie what we do into vision and mission. It also means the pastor must elicit the help of others and empower others to help in accomplishing what God intends for us.

¹⁶ Barna, *High Impact African-American Churches*, Kindle.

APPENDIX D
LEADERSHIP IDENTITY

Leadership Identity – What is God’s desire for his people? He desires to be in relationship with us. The relationship is what shapes our identity or character. Our goal as leaders is to lead others into relationship with God through our respective roles. How does my role in the church work towards helping others in their relationship with God?

Spiritual Gifts – 1 Corinthians 12 & Ephesians 4:1-16

Spiritual Growth as a pursuit of wisdom to lead

Western thinkers are prone to misunderstand it because the authors of biblical wisdom literature worked from a different worldview. Western thought descends from Greek philosophers such as Plato, who conceived wisdom (*sophia* in Greek) as a largely intellectual pursuit. Plato pictured human nature as a chariot pulled through the sky by two winged horses. One horse struggles to ascend and the other to descend. So, he imagined a separation between the pure spirit and the sinful flesh.

Perhaps because Plato’s depiction resonates with our internal scrimmage between good and evil, platonic dualism took root in Western thought and nudged it toward crisp distinctions between the various aspects of personhood. Plato distinguished between spirit and flesh; but that idea has been transformed into a distinction between intellect and skill—the work of mind and the work of matter. René Descartes helped anchor this ontological division in Western thought by further development and articulation.

Hebrew thought permits no such bisection of intellect and skill. In the Hebrew mind, the notion that a person could possess one without the other is implausible.¹⁵ Although the language employs different words for these two traits, the word *ḥokmâ* (meaning “wisdom”) encompasses both. Things such as God’s creation (Ps. 104:24), Bezalel’s craftsmanship (Exod. 31:1–5), and Solomon’s administration of justice (1 Kings 3:28) are viewed as expressions of *ḥokmâ*; its ultimate expression is fear of Yahweh (Job 28:28).

With this practical wisdom concept, we might expect that biblical wisdom literature would have something to say about the conspicuous life dynamic of leadership. What it actually says is mostly indirect and focused on character formation. It emphasizes the interior life, or who the leader is, for which it expects to find natural expression in what the leader does. One might term this the *ḥokmâ* synthesis, or *ḥokmâ* integration.

Job, Psalms, and Proverbs concur that “the fear of the LORD” is either “the beginning of wisdom” (Ps. 111:10; Prov. 9:10) or “is wisdom” itself (Job 28:28), highlighting the centrality of spiritual enquiry to wise leadership. As the spiritual expression of Israel’s leaders, the psalter provides a devotional model for today’s leaders. The present study includes only a cursory look at three prominent dimensions of that devotional model: candor, vision, and humility.

The devotional model of Israel’s leaders calls for candor among those who would become wise through the fear of Yahweh. The devotional model of Israel’s leaders calls for faith-based vision that calculates its dreams by the measure of a measureless God.

Thus, the devotional model of Israel's leaders comes full circle, reminding leaders of today that the success of any great endeavor is best achieved through the humble wisdom that comes from knowing and trusting the Almighty.

In summary, wise leaders will learn to (1) maintain a dynamic connection with God and (2) love others deeply; with the result of (3) restoring others to a right standing with God and (4) advancing God's broad salvation strategy.¹

Tips for Facing Conflict

Love John 13; Unity John 17; 1 Corinthians 1; 13

Go to God's word – There are usually principles in scripture to apply
Matt 18:15-17

Evaluate yourself first – You may have fault too!
Matt 7:1-5

Let Love guide the process – communicate the issues – never attack one another – just because we disagree it doesn't make you my enemy
James 1:19; Proverbs 15:1; Ephesians 4:26

The Goal is Unity through understanding and appreciation – Not winning
Romans 12:17-21; Philippians 2:4; Rom 12:18; Col 3:12-15

Examples of Conflict Resolution – Acts 6; 15; Philemon

Because the African American church generally holds the authority of Scripture to be above all other authority, the Bible should be the source for resolving conflict in the church. Whenever possible, using Jesus as the model will generally bring about a solution. However, churches often refuse to consult Scripture during heated and difficult conflicts (perhaps because, as people have suggested, and I agree, Jesus is quite unpopular in the church). Caught up in the psychology of the crowd, people become irrational and fail to be guided by the power of reason and the Holy Spirit. A considerable number of people in the church are not properly disciplined. They have not experienced Christ's redemption or been transformed, neither have they been taught the ways of Christ or their responsibilities as Christian leaders in the local congregation. This lack of understanding may lead to conflict. Conflict, however, always has the potential to lead to greater understanding rather than destruction of individuals. To minimize conflict, the church needs to understand the following concepts and practices:

1. The pastor is the chief administrative officer and leader of the congregation, i.e., the "overseer" according to 1 Tim. 3:1-7.

¹ Skip Bell, ed., *Servants and Friends* (Berrien Springs, MI: Andrews University Press, 2014), Kindle.

2. The deacons and trustees are not the pastor's boss but his or her helpers, more like his or her assistants who will help encourage and pray for the leader.
3. If the pastor is going to be blamed and/or credited for the church's failure or success as an institution, then he or she must be allowed to lead. However, conflict is inherent to leadership. The pastor's task is to do the will of God and be scripturally sound in his or her efforts. This may not resolve the conflict but will enable the pastor to teach and lead according to the Scriptures, which is the source of authority.
4. Conflict often leads to a greater understanding and appreciation of each other. Unfortunately, it can also lead to bitterness and retributive acts of hate and evil. When the people of God challenge each other openly and honestly with the intent and hope of doing God's will, conflict among individuals and organizations can be a means of growth and development.²

Multifactor Leadership Questionnaire

Factor 1 is called charisma or idealized influence. It is the emotional component of leadership (Antonakis, 2012). Idealized influence describes leaders who act as strong role models for followers; followers identify with these leaders and want very much to emulate them. These leaders usually have very high standards of moral and ethical conduct and can be counted on to do the right thing. They are deeply respected by followers, who usually place a great deal of trust in them. They provide followers with a vision and a sense of mission.³

In essence, the charisma factor describes people who are special and who make others want to follow the vision they put forward. A person whose leadership exemplifies the charisma factor is Nelson Mandela, the first non-White president of South Africa. Mandela is viewed as a leader with high moral standards and a vision for South Africa that resulted in monumental change in how the people of South Africa would be governed. His charismatic qualities and the people's response to them transformed an entire nation.⁴

Factor 2 is called inspiration or inspirational motivation. This factor is descriptive of leaders who communicate high expectations to followers, inspiring them through motivation to become committed to and a part of the shared vision in the organization. In practice, leaders use symbols and emotional appeals to focus group members' efforts to achieve more than they would in their own self-interest. Team spirit is enhanced by this type of leadership. An example of this factor would be a sales manager who motivates

² James Henry Harris, *The Courage to Lead* (Lanham, MD: Rowman and Littlefield Publishers, 2001), Kindle.

³ Peter G. Northouse, *Leadership: Theory and Practice*, 8th ed. (Thousand Oaks, CA: Sage Publications, 2018), 354-355, Kindle.

⁴ Northouse, *Leadership*, 355-356 Kindle.

members of the sales force to excel in their work through encouraging words and pep talks that clearly communicate the integral role they play in the future growth of the company.⁵

Factor 3 is intellectual stimulation. It includes leadership that stimulates followers to be creative and innovative and to challenge their own beliefs and values as well as those of the leader and the organization. This type of leadership supports followers as they try new approaches and develop innovative ways of dealing with organizational issues. It encourages followers to think things out on their own and engage in careful problem solving. An example of this type of leadership is a plant manager who promotes workers' individual efforts to develop unique ways to solve problems that have caused slowdowns in production.⁶

Factor 4 of transformational leadership is called individualized consideration. This factor is representative of leaders who provide a supportive climate in which they listen carefully to the individual needs of followers. Leaders act as coaches and advisers while trying to assist followers in becoming fully actualized. These leaders may use delegation to help followers grow through personal challenges. An example of this type of leadership is a manager who spends time treating each employee in a caring and unique way. To some employees, the leader may give strong affiliation; to others, the leader may give specific directives with a high degree of structure.⁷

Factor 5, contingent reward, is the first of two transactional leadership factors (Figure 8.3). It is an exchange process between leaders and followers in which effort by followers is exchanged for specified rewards. With this kind of leadership, the leader tries to obtain agreement from followers on what must be done and what the payoffs will be for the people doing it. An example of this type of constructive transaction is a parent who negotiates with a child about how much time the child can spend playing video games after doing homework assignments. Another example often occurs in the academic setting: A dean negotiates with a college professor about the number and quality of publications he or she needs to have written in order to receive tenure and promotion. Notgrass (2014) found that contingent rewards, or the leader's use of clarifying or supporting achievement behaviors, are most effective when followers feel that they have a high-quality relationship with their leader.

Factor 6 is called management by exception. It is leadership that involves corrective criticism, negative feedback, and negative reinforcement. Management by exception takes two forms: active and passive. A leader using the active form of management-by-exception watches followers closely for mistakes or rule violations and then takes corrective action. An example of active management by exception can be illustrated in the leadership of a sales supervisor who daily monitors how employees approach

⁵ Northouse, *Leadership*, 356, Kindle.

⁶ Northouse, *Leadership*, 356-357, Kindle.

⁷ Northouse, *Leadership*, 357, Kindle.

customers. She quickly corrects salespeople who are slow to approach customers in the prescribed manner. A leader using the passive form intervenes only after standards have not been met or problems have arisen. An example of passive management by exception is illustrated in the leadership of a supervisor who gives an employee a poor performance evaluation without ever talking with the employee about her or his prior work performance. In essence, both the active and passive management types use more negative reinforcement patterns than the positive reinforcement pattern described in Factor 5 under contingent reward.⁸

Factor 7 describes leadership that falls at the far-right side of the transactional–transformational leadership continuum (Figure 8.1). This factor represents the absence of leadership. As the French phrase implies, the **laissez-faire** leader takes a “hands-off, let-things-ride” (non-transactional) approach. This leader abdicates responsibility, delays decisions, gives no feedback, and makes little effort to help followers satisfy their needs. There is no exchange with followers or attempt to help them grow. An example of a laissez-faire leader is the president of a small manufacturing firm who calls no meetings with plant supervisors, has no long-range plan for the firm, acts detached, and makes little contact with employees. While laissez-faire leadership has traditionally been viewed negatively, recent research (Yang, 2015) argues that laissez-faire leadership may not be the absence of leadership, but instead may be a strategic behavioral choice by the leader to acknowledge and defer to followers’ abilities, decrease their dependency, and increase their self-determination, self-competence, and autonomy. In this case, the leader would be strategically performing laissez-faire leadership by empowering followers to lead. Interestingly, research does indicate that leaders may be most effective when they combine transformational leadership behaviors with elements of laissez-faire and transactional leadership (Antonakis & House, 2014). This reiterates what most of the leadership theories in this book suggest: All approaches to leadership have strengths and weaknesses, and because leading effectively means consistently surveying follower, task, and environmental needs and pressures, oftentimes the best approach is a combination of leadership approaches.⁹

⁸ Northouse, *Leadership*, 360-361, Kindle.

⁹ Northouse, *Leadership*, 362-363, Kindle.

APPENDIX E

QUESTIONS FOR RESEARCH SUBJECTS

Questionnaire

Please circle the number which best corresponds to your feelings regarding the question.

1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree

2. I am confident of my ability to assist the Pastor in leading a congregation to implementing vision (change). 1 2 3 4 5
3. I know and can articulate the vision the Pastor has for the MSBC.
1 2 3 4 5
4. I know and can articulate the vision the Pastor has for the ministry I lead.
1 2 3 4 5
5. I can confidently express how the ministry I lead functions within the church to present the gospel. 1 2 3 4 5
6. I know what is expected of me as a leader. 1 2 3 4 5
7. I have personal goals to grow as a leader. 1 2 3 4 5
8. I know my strengths as a leader. 1 2 3 4 5
9. I know my weaknesses as a leader. 1 2 3 4 5
10. I am confident in applying transformational leadership principles in ministry.
1 2 3 4 5
11. I understand my leadership style. 1 2 3 4 5
12. I am confident in my ability to resolve conflict within the church.
1 2 3 4 5
13. The church has adequately trained me to lead. 1 2 3 4 5
14. I know my spiritual gifts. 1 2 3 4 5
15. I know how to use my spiritual gifts in leadership.
1 2 3 4 5
16. The role of a leader is to: Circle what you feel is the best answer.
 - a. Identify and mentor someone to take their place
 - b. Help followers understand their role in accomplishing the vision of the church

- c. Identify and utilize the gifts of their followers
- d. Set clear goals and expectations for their followers
- e. All of the above

Please answer each question to the best of your ability in the space provided. Use the back if necessary

1. What is the vision of MSBC?
2. What does the vision for MSBC mean for your ministry?
3. What is your plan to integrate the vision of MSBC into the programs of your ministry?

Please answer each question to the best of your ability in the space provided. Use the back if necessary.

1. Describe/list the biblical leadership principles which guide your Pastor.
2. Have these principles changed how you view your role in leadership? Why? Why not?
3. How do you plan to integrate the Pastor's principles of biblical leadership into your ministry?

Please answer each question to the best of your ability in the space provided. Use the back if necessary

1. Describe/list the theological principles of leadership which guide your Pastor?
2. Have these principles changed how you view your role in leadership? Why? Why not?
3. How do you plan to integrate the Pastor's theological principles of leadership into your ministry?
4. Define transformational - servant leadership in your own words.

Please answer each question to the best of your ability in the space provided. Use the back if necessary.

1. Describe what you know about the challenges of leading in the post-modern era.

2. Based upon what you know, what changes, if any, do you intend to make in your ministries and how you lead them?

Please answer each question to the best of your ability in the space provided. Use the back if necessary.

1. Describe your leadership style in terms of a transformational-servant.
2. What are your spiritual gifts?
3. What roles does spiritual growth play in leadership?
4. How do you typically resolve conflict within your ministry?

APPENDIX F

MULTIFACTOR LEADERSHIP QUESTIONNAIRE

Multifactor Leadership Questionnaire (MLQ) Form 6S

INSTRUCTIONS: This questionnaire provides a description of your leadership style. Twenty-one descriptive statements are listed below. Judge how frequently each statement fits you. The word others may mean your followers, clients, or group members.

KEY

0 - Not at all 1 - Once in a while 2 = Sometimes 3 = Fairly often 4 = Frequently, if not always

1. I make others feel good to be around me.....0 1 2 3 4
2. I express with a few simple words what we could and should do. 0 1 2 3 4
3. I enable others to think about old problems in new ways..... 0 1 2 3 4
4. I help others develop themselves. 0 1 2 3 4
5. I tell others what to do if they want to be rewarded for their work. 0 1 2 3 4
6. I am satisfied when others meet agreed-upon standards..... 0 1 2 3 4
7. I am content to let others continue working in the same ways always.... 0 1 2 3 4
8. Others have complete faith in me..... 0 1 2 3 4
9. I provide appealing images about what we can do..... 0 1 2 3 4
10. I provide others with new ways of looking at puzzling things. 0 1 2 3 4
11. I let others know how I think they are doing. 0 1 2 3 4
12. I provide recognition/rewards when others reach their goals. 0 1 2 3 4
13. As long as things are working, I do not try to change anything. 0 1 2 3 4
14. Whatever others want to do is OK with me 0 1 2 3 4
15. Others are proud to be associated with me. 0 1 2 3 4
16. I help others find meaning in their work. 0 1 2 3 4
17. I get others to rethink ideas that they had never questioned before..... 0 1 2 3 4
18. I give personal attention to others who seem rejected..... 0 1 2 3 4
19. I call attention to what others can get for what they accomplish..... 0 1 2 3 4
20. I tell others the standards they have to know to carry out their work. 0 1 2 3 4
21. I ask no more of others than what is absolutely essential..... 0 1 2 3 4

SCORING

The MLQ-6S measures your leadership on seven factors related to transformational leadership. Your score for each factor is determined by summing three specified items on the questionnaire. For example, to determine your score for factor 1, Idealized influence, sum your responses for items 1, 8, and 15. Complete this procedure for all seven factors.

TOTAL

Idealized influence (items 1, 8, and 15) _____

Factor 1

Inspirational motivation (items 2, 9, and 16) _____	Factor 2
Intellectual stimulation (items 3, 10, and 17) _____	Factor 3
Individual consideration (items 4, 11, and 18) _____	Factor 4
Contingent reward (items 5, 12, and 19) _____	Factor 5
Management-by-exception (items 6, 13, and 20) _____	Factor 6
Laissez-faire leadership (items 7, 14, and 21) _____	Factor 7

Score range: HIGH = 912, MODERATE = 58, LOW = 04

Multifactor Leadership Questionnaire (MLQ) Form 6S

SCORING INTERPRETATION

Factor 1 – IDEALIZED INFLUENCE indicates whether you hold subordinates' trust, maintain their faith and respect, show dedication to them, appeal to their hopes and dreams, and act as their role model.

Factor 2 – INSPIRATIONAL MOTIVATION measures the degree to which you provide a vision, use appropriate symbols and images to help others focus on their work, and try to make others feel their work is significant.

Factor 3 – INTELLECTUAL STIMULATION shows the degree to which you encourage others to be creative in looking at old problems in new ways, create an environment that is tolerant of seemingly extreme positions, and nurture people to question their own values and beliefs of those of the organization.

Factor 4 – INDIVIDUALIZED CONSIDERATION indicates the degree to which you show interest in others' well-being, assign projects individually, and pay attention to those who seem less involved in the group.

Factor 5 – CONTINGENT REWARD shows the degree to which you tell others what to do in order to be rewarded, emphasize what you expect from them, and recognize their accomplishments.

Factor 6 – MANAGEMENT-BY-EXCEPTION assesses whether you tell others the job requirements, are content with standard performance, and are a believer in "if it ain't broke, don't fix it."

Factor 7 – LAISSEZ-FAIRE measures whether you require little of others, are content to let things ride, and let others do their own thing.

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